

A brefe Chronicle concerning
The examination and death of the blessed
martyr of Christ, Sir John Widewe:
stell the Lord Cobham collected
together by Johan
Bale.

¶ Sir. Johan. Widewestel. p. worthy ✠

Cufford. death. at. London. Anno. 1418. D



¶ In the latter time shall many be chosen
peroure and put ybyrd by fyre yet shall the
ungodly lye wickedly stille and haue no
braue standing. Daniel. viii.

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And Wyllyam Heres Dweles
king without Alders-
gate.

¶ Cuius Gratia et priuilegio ad Impimentum
latum.



A brefe Chronicle concerning
the Examynation and deach of the blessed
martir of Christ sir Iohan Didcastle the
lord Cobham collected together by Iohn
Bale out of the bokes and writyngs
of thysse Poppysh Prelates w^m were
present both at his condempnacion and iudgement

C The Preface.

In the prophane Histories
of olde Dytours & Doe: platteth
ys both Grikis and Latyn
nes are they moch comens
ord ad thought worthy of
eternall memory whiche
haue eyther dped for theyz naturall cou
terey or daungered their lives for a comen
welche. As we reade of Codrus that was
kyng of Athengis of Quintus cutalus the
Romane of Ancurus the Phrygiane. Ma
lpes, Hermas, Theseus, Menesius, Sct
pio Aphricanus, Mucius, Scruola, Ma
letius Cœles, the two brerren of Car
tago which were both called Philenus, &
the clere noble Decianes with other diuer
se. In the Sancte Scriptures of the
BIBLE, hath M D SCS, Josue ^{Exod. 34},
Gedeon, Gephei, Delboza, Judith, Da^{ccl. 14}
z Indicium

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¶ Reg. vñd. vñd. Elias / Iohas 2o; Jobell / Mathias
Zacharias / thias / Cleasatus and þ Machabees their
just prayses for their myghty Zric and ma-
nifold enterpryses concirring the childe-
Bogebertus son of Israell. Among the Papists also
¶ which are a most prouesse kunde of men
are they moost hysghly attaunted by lyeng
signes / false miraculæ / contynous wyrin-
gtes / synges / relikes / lyghtes / tabernacles
autres / synges / songes alid holydayss /
Petrus
Equilinus which haue bene layne for thei berries
privileges / auothours / honours / riches / ad-
proude maintenance of theyz holy whos-
lych church.

¶ As were Antidius / Bonifacius / Ben-
dicetus / Vincens / Leandri / Peter de Castrenou / Peter of Millas
Velecas / Paganus / Stanislaus of Cracouia /
Steuens Colyer of Tholose / Bonaventu-
re of padua / Julianus the cardinal of /
Angell. And in our tyme Iohan Fylches
Thomas More / fruye fforst / Reynold
dus and the charterouse monkes whiche
suffred here in England. with an infinite
nombre moze. What is cha to be heught
of those Godly and valyaunt warrysours
Whaue net spared to bestowe thei moost
dears

The Preface

· Deare liues for the verite of Iesu Christ,
against the malynaunte multe of per-
ecutable Antichrist of Rome, the deuels
owne vicar. Of whose gratyous nobe
a very speciall membre & vessell of Gods
electio, was that vertuous knight sir Joh
han Didecastell the good lord Cobham
as wil plentuously appere in this processe the bishops
folowing. He that hath judgement in the
spypice, shall cakyly perceiue by this trea-
tise, what beastly blockheades these bloody
bellygods were in theyr vnsauety interro-
gations: & again what influence of grace
this man of God had for aboue concerning
his antwerces specially in that most blind
and ignorant tyme wherin all was but iohn. iii.
darkenesse, the sonne apperung sache cle Apoc- vi
che, as saint John hath in the Apocalyps
Most surely fultuled Christs promes in
hym which he made to hys apostles cast Luke. xxi.
not in youre minde afore hande (saith he) mark is
what as werre ye shal make whan these spi- Math. 10.
ritual tyraunts shall examine you in theyr
synagoges, & so deliuer you vp vndokinge
and debutes. For I will geue you such vt Christes
tertaine & wido in y houre, as all your en- Luke 12.
emies shall never be able to resist. This

A iii onely

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only sentence of Christ, is ynough to proue
him his true disciple, & thē in their folyshe
questiōs, the maniest members of sa:ha.
I remembre that. xiiij. yeares ago, the tenu
seuaunt of God Williām Tindale put
into the p̄sent a certein b̄zele examination
of the sayd lord Cobham. The which ex
amination was w̄ritten in the tyme of þ
sayd lordes trouble, by a certein frind of
his, & so refretued in coppes vnto this our
age. But sens that tyme I haue found it
in theyȝ owne w̄ritings (which were thā
his vtre enemys) in a moche more am
pietourme than therē. Speciaillye in the
great processe which Thomas Arundell
the Archbisshop of Caūterbury made thā
against him, w̄ritten by hys owne notary
es and clerkes, tokened also with his ow
ne signe & seale, and so direced vnto Rya
chard Clyfford than Bisshop of London
with a generall commaundement to haue
it than publisched by him and by the oþer
Bysshops the wholē realme ouer.

the great
processe of
Thomas
Arundell.

Thomas
Walden in
Fasciculo
31. anno 20
Miclemy.

Furthermore I haue leaneit in a copy
of þ w̄riting, w̄ þ laid Richard Cliffarde
sent vnto Robert Wascall a Carmelite
frater & Bisshop of herforde, vnder his sig
ne & seale, & in a coppy of his also direced

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to þ Archdeacōs of Merforde & Shrewes
burp. The peare, month, and day of their
date, with the beginninges of þryz wryt-
tings shall here after follow in þ boke, as
occasion shall require it. Besideþ all this
Thomas Walden, being in those daies þ frōwheſ
kinges confessoure, and present at hys ex-
amination, condemnation, & execration,
registered it amō nge other Pr̄cesses mē-
te, in hys boke called Faſiculus zizanios-
rum wicleuij. He maketh mention of it al-
so in hys first Epistle to Pope Martynē
the fift, & in his solempne sermon de fune
re regis. Only such reasons haue I ad-
ded theruto, as þ afore named Thomas
Walden proponed to him in the tyme of þ interrogatiō
examinaciō, as he mentioneth in his first
and second boke aduersus Wicleuiſ ag. li.ca.66.
with the maner of hys Godly departing
out of his staple lyl, whilich I found in oþ
ther writtinges ab chzonius. Hys youth
was full of wanton wyldenes, before he
knewe the scriptureſ, as he reporteth in
his alwere ad toþ þ moze part vñknōwē
vnto me; therfore I w̄ill not here. His
father the lord Regnold of Cobham Ioz
han ffrolpatt nomibzeth alwaies amon-

¶ uis ge

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gesþ the most worthy warriours of Eng^land.

The ch^rist^e In all aduenterous actes of woydely
m^athode of manhode was he euer bold/strong/fortu-
sir John ol-
de castell. nate/doughty/noble/ & valeaunt. But ne-
uer so worthy a coquetour as in this his
present confiȝet with the cruesl and fury-
ous frantick kingdome of antichrist. ffor
re is this Ch^rist^e knight moze prayse wor-
thy ffor/that he had so noble a stonake in
defence of Ch^rist^es verite agaynst those
Romish superstitious /than ffor any tem-
porall noblitie eyther of blode brith lan-

Cowardes bes oþ of martiall feates. ffor many thow
battels.

sandes hath had in that great cozage / w
in the other haue bene most faynt harted
cowards / & very desperat dastards / whe-
re as he pleuerted most fai:hfually cōstaunc
to the ende. Whany popish parasites & me
of great me pleasing flatterers / haue wrichten large cō
medacions and encomies of those / but of
such nobie men as this was / very fewe oþ
in a maner none at all. Whan I sōcime re
parasites. de the works of som men learned / I mers
uaple not a lytle to se the so abounding in
ayne flatteryng prayses for matters of
no value/yea / ffor thinges to be dispaysed
rath^e

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rather than praystid of menne that were
Godly wyle.

Polydorus Virgilius a collector so
yme in Englād of the Popes Peter pi's polydorus
ans afterwarde Archdiacon of Wellis/ Anglie hi-
hath in this point deformed his writing.^{4.}
greatly, pointinge our Englyshe chony-
cles moost shamfullly with his Romish ly-
res & other Itallysh beggery. Barres hath
he described there at large wþt no small
discommendings of some princes whiche
wert Godlye, but the priue packing of pla-
res & crafty cosciēce of þ spiritualitie hath No tales
may be told
out of scote
he in eucry place almoost fullþpetly pas-
sed ouer. He was to familiat with the bis-
sheps and toke to much of their counsell
whan he compiled the. xxvi. booke of lys.
Englysh lystory. And not greatly is the
land beholden unto hi in that woþke, for
any large pþayle of iuridiction ihat he i. hath
gauen i there. A singular beaute is it to þ
Chresten religiou. whan rheit auncient
monument sate garnished amog others
þ men of freshe lycerature, wherin h. hath No meare
lerned wþt
Italyans.
small remembraunce or none. Unlesse it be him, but
Gildas. Bedas. Alcuinus. Joanes Sco-
sus. Adelmus. Acuturgus/ and one or
two

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two moxe/ none are in that whole worke
mentioned concerning þ/ as though Englād
had alwaies bene most barren of men iers
ned. This do I not w̄rite in dispayse of
his lernig (which I knowe to be very ex-
cellēt) but for þ abuse therof/ being a mo-
syngular gyft of God.

A worthy
worke were
that aforo
Gosse me. I wold w̄yshe some learned Englysh
man (as there are now most excellent fresh
wyttis) to set forth the inglysh ch̄onicles
in their right shappe/ as certein other lan-
des hath done afore them al affectiōns set
a part. I can not think a moxe necessarye
thig to be laboured to þ honour of God/
bewy of the realme/ erudiciōn of the peo-
ple and commoditē of other landes/ next
the sacred scripturs of the byble/ thā that
worke wold be. Soz it w̄lpe in those they
have therē yet is vyce moxe auauised i thā
ch̄onicles vertu/ & Romish blasphemy / than godly-
nes. As it may full well apeare vnto eyss
of ryght iudgement in the lamentable his-
tory here following/ ad such other/ which
hath bene long hyd in the darke. Heretac
diligently the sentence of the layd Polide-
rus/ concertening his good lord Cobham:/
and therupon consider hys good workes
mane

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manship in other maters. In the counsele
of constance (saith he) was the heresye of ^{polideus}
John Wiclef condempned, & two at the ^{anglice h.} ^{ste. 814-22}
Same time burned in that cyre which were
the chefe headez of þe secte. All this is true,
though the iuste handeling thereof be also
gether Italys.

But where as he saith after, that whan
this was ones knownen to their companiȝ ^{þe vphold}
in Ingland, they conspired in their mad-^{derb holp}
nesse against the whole cleryg, and finally ^{church}
against the kinge also, for that he was thā
a fauter of Chysten religyon, having to
their great captaynes syz Johan Videcas ^{Fabianus}
stell & sir Roger Acton, he maketh a most ^{acta cōsi-}
shamfull lye, for how coulde Sir Roger ^{cōstante}
with his compayne conspire vpon that
occasyon, being dead more than. iiiij yere ^{lig.}
afors? And sir Johan Videcastell remain-
ning all that season in Wales? John W ^h
suffred death at Conkaunce the yere of our
lord a. M. cccc. xv. in July. Hiero of pras-
ge in the yere of our lord a. M. cccc. xvj.
in May, w were þe two heads he speketh
of. Sir Roger Acton was brent with his
compayne in þe yere of our lord a. m. cccc. xiij.

In Januarie

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nuary as witnesseth Malde n'ffabiane &
udge the yll
ere b yhs
fruce.

Johan Maioz in their chronicles & w^tit
ringes. Nowe reken these noumbres and
yeares and marke the proper conueaunce
of this Romish gentleman the popes col-
lectour to clought vp that crooked kingdō
of theys. He can by luche legerdemaine
both please his frindes in Englād & also
at Rome.

After that he foloweth with lye vpon
They were
enemies to lye as that they came than to London to
holē churc^h destroy the king that he in his owne par-
son met w^tch them there in armes that
they cowardly fledde that som^e were takeⁿ
there and b^rent out of hand and that the
lord Cobham and sir Roger Acton were
cait into the tower of London vpon that
occasyon. Semeth it not a mater sowhat
Burning
was not
than for
traytors.
lyke to the purpose (thynke ye) that men
shuld be therre burned for making such an
insurrection or tumult? I trōwe he hath
cōbled here somwhat wo^rkemanly. And
where as he saith in the end that the king
in sermone therupon made an acte that they fro thēs
Waldenus
in sermons
de funeris
regis
fōrth shuld be taken as traitours against
his owne persone w^t were proued to fol-
low h^s secte he makeⁿ an abominable ly-
for

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For þis acte was made only at the bisskops
complainte and false tute in the fyfþe yere well stured
of his reigne and by force of þat acte ihowith less
se innocent men than suffrid. Whiche han
iii. hundreþ of such manifest eyss ceude
Agather out of his chronicles moch mo
re than myght moþe eyss & iudgements do

Now leit vs expend what the truthe can
be shuld be of this Godly mannes condem
nation and death, all dzeanies of Papisg <sup>les of syr
John Olden</sup> castis con
set a part. The truthe of it is, þat after he
had ones thoroughlye tasted the Chysten
doctrine of Iohan Wicleue and of his de
sciples, and perceyued their livinges agree
able to the same. He abhozred all the super
sticious sorceries/ceremonies I shuld say
of the proud Romish church from thens ^{i Thess v} Johans
forth he brought all thinges to the touche ^{2 Cor 10:4}
stoni of Gods woz. He tryed all mattres ^{10 Joh 4}
by the scripturis, and so proued their spyri
tes whethir they were of God or nay. He
maintained such preachers in the diocesses
of Caunterbury, London Rochester and
Werford as the Bysshoppes were so ze of
fended with. He exhortid theyz Preestes
to a better waye by the Gospell, and wha
that wolde not hilpe/his gaue them sharpe
rebukes

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rebukes. We admonished the kinges / as
Walden in Richard the second, Henry the fourth &
Fasciculo **gianiorū** Henry the fyfth of the clergies manifolde
Wiclevii. abuscs, and put into the parliamenthouse
certein booke concerning their iust refor-
macion, both in þ yéare of our lord a. M.
ccc. xxv. and in the yere a. M.cccc. x. of the

Fabianus. first booke this is the beginning. Prima
conclusio. Quando ecclæsia Angliae &c. W
I haue here left oure, least thy treatysse
shuld be to great. The other booke was
mad: by one Iohan Butwiche a master of
art of Oxforde. Beside the xviii. conclus-
sions that master Johā Wicleve had put
in long agoe that.

In the yéare of our lord a. M. ccxci.
Walden this noble lord Cobham w certein other
polidorus moys, mocioned the Kinge at M C S T:
in historian glori. li. io. M J R S U E R at þ time oþ his plame
that it were very comodious to Ingland,
if the Romish Bysshoppes auctorite exces-
ted no furþer than the Occeane sea or ha-
uen of Calys cōsydering the charges and
vnquie:nes of lutes there ad that men
Causes coulde not be thoroughly known
wen so farre of. Wherupon the king mas-
de this acte by consent of his lordes, that

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No man from thens forth shuld sue to the Treure ^{admonitionibus Ceteris} in
Pope in any mater, nor publysh any erco
munication of his vnder payne of losynge ^{ius} his. polide-
their goodes with perpetuall inprisonne-
met. Thys and the aforesnamed boke had Fabianus
cost him with sir John Cheny and other polydorus.
moze his lyfe, in the sixt yere after, at the
craty accusemet of certein plats (though
it hath in the chzonicles an other colour)
had not God than moost gratiouly p-
served him. An other cauie of his Deceit
yet besydes all that hath bene sayd afores-
was this. He caused all the wozkes of ^{Walden}
John wicleue to be witten at the instaunce ^{cōt v icl.}
of Johahuss, and so to be sent into Bo-
heme, Fraunce, Spayne, portingale and
other landes. Wherof Hubinco Lepus ^{Aetate consi-}
the Archbisshop of prage caused moze thā ^{li. Centurias.}
two hundreth volumes fayre witten a-
penlye to be brennt afterwarde, as witnesseth ^{Wermag.}
Ieth Aenras Silvius de origine Bohema-
rum.

These cautes knownen with other mo-
re that I coude reherse consider whether
the wozk that is alwaies so wicked to us weynt
wozthye to holde sothe a noble Chyfren ^{Cap. 10.}
warryour as this was. o: nayr. Consider
also the iust punyshment of the Lorde for-

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wycked lawes that were than made / with
the exceeding mischeues that the spiritual
teachā vled. And way / the miserable estate
that the realme was in lōne after / to / con-
tempt of his eternall wozd. And ther vpō
lawd his righteousnes / and beware of ly-
ke contempt and plague in these dayes.

Waldenus
in sermone
de funere
Regis

King Henry
in hygrome
the vi. ab
be

Ezay.iii
A plague

Ezay.iii.

In the yeare of our lord a. M.cccc.xxit. depar-
ted kyng Henry the fyft in his most florish-
ing tyme / euē in the beginnyng of the
xxvii. yeare of his age / which was about
iij. years after þe death of thys lord Cob-
ham. His sonne Henry the sixt succeeded
in hygrome and had the gouernaunce of
this whole reame / being but a babe of. viij
moneth old and odde dayes. What a do-
tour was this vneo men of rype discrecio-
naturally louing their contcey and regar-
ding the com:won welch therof: þe a whac
a plague of God was it after the scriptures
to haue a yong child to their kyng: And þ
it shuld þ more manifestly apeare to com
that wave or of the stroke of God he was
a childeþe thing all the dayes of his lyfe

I shall geue you / sayth the Lord in
his hyghe dyspleasure / Chylderen to be
your þinces / and yonge infautes with-
out

The preface.

Our wiſdome ſhal haue the gouernauice
of you. What wretched calamities þ real
me ſuffered afterward for þ ſpace of moze
than. iiiij. ſcore yeres/and thre tyt the dayes
of King Hency the ſeventh/it is vnspeaſ
kable. Sinc the preaching of Iehan wþ
rieue hach he loyde ſuffered the pompoufe
popylar Prelates to ſhew the ſcules forth
in theyr owne ryghter coulours/that they
myght now in the lyght of hys gospel ape
re as they are in dede/euen ſpightful mut
therers/ydolaters and Sodomites. Aſoſ
re hys tyme they lurked vndet the gylties
tyng shyne of hypocrefte/and coulde not
be ſeane in their maſtryes. The friers w
their charminge ſophistrye threwe ſuch a
darke myſt ouer the uniuersall worlde/ þ
superſticion coude not be knownen for ſu
perſticion/nor ydolatrie for ydolatrie.
Unſpeakable fyſchynes of all fleſhly occu
pieng was than called Prelates chauſteſ
as it is yet/and will be tyll it come to þ hr
ghest/ þ God may take ful geaunce. The
was whoodomworſhiped in Prelates of
the Churche/ and ſacred Medlocke rekes
ned ſuch a detestable wyce as was worthy
in a pyre moſt crueli death. As was ſeaſ

The peres
of that plas
ge.

Relates
what they
now aper.

Friars bat
kened all
with theſe
ſophyſtys

Apoſtoliſe

The preface

Walden in ne for example in Syr Willlyam wyghte
braqz opere
Was brenf for the same at Rozwych in
the yeare of our Loerde. 1428.

Clap

Englande
for unthan
kefulnesse
pounyshed

What the lord Cobham in our age the verite now doth
greeth now pen/which was in her absens a lampe of
contēpt before worldlyc wyse men. In
him maye noble men beholde her plainlye
a moost noble stromake and pretiousse faich
in the middes of great antichristes modye
muster: his corage was of suche value þ it
gaue hym the victory ouer the by the clere
iudgement of the scriptures/what though
þ wooldes iudgement be farrre other wise.

I. John. b.
I. Cor. xv.

And

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Ind as for the cruel death whiche he most contumeliously suffred / it is now vnto hi a most plentuouse winning / for in þ iust quarell / was it of his Lord Jesus Christ

Pbl. I.
Apob.

Mþgþt those bloudy blusterers haue had their full swaye now of late / they wolde haue made more Wldecastels / Ackrons / Bownes and Beuerlays / yea / they wold have made there a greater hauocke vpon Christes cogregation / thå euer did Saul in his raging furie. They ment more thå they vtered / whan they approched so nigh (as did cruell haman) to the presence of noble Assuerus. But blessed be the eternall father / whiche hath geuen suche Godlye wysdome vnto our moost worthy Kynge / that he perceyuing their sleyghtes / so abased their tyrannouse fercenes. Praye noble men / pray / yea with the true clergie ad comunes / that lyke as he hath now with Duke Iosue the overhandes of wycked Hierico / by his onely gift / and is it through that becomen an whole pþsyght Kynge within his own reame farre aboue all his predecessours / so that he may in conclusio overthow her clerely. for as yet þ dñe defull dasell (titannye) þ was Cayphas

The deuill
sleþþ net

Act. viii

Heb. 4.

A Godlye
gouvernow

Josue. xx

Laud god
for hym.

Math. xvi.
John. xviij

B ij boþeke=

The preface.

Walden in
Iermole. dozekeper dwelleth in the houses of Wys
shops and dayly compelleth pooze Peter
to deny his master. As many eyes as euer
had vngylaunc Argus had he nedē to has
u. wher is compassed with soch a sorte
as are þ broodi of þ wilye serpent.

Praise for
Wys grace.

Consyder whar heauenly things
ye haue receyued of the scriptu
res vndre hys permision
and per pray ones again
for his gratiouse cons
uauile to the moz
ri increase of
knowledge.

Amen.

¶ Babylon thy marchauntes were pyl
ces of the earth. And with thyne i
chauncementes wrote all nations
deceyued.

Apocal. xviii.

The great processe of Thos
mas Arundell the Archebisshop of Cauns
terbury, and of the Papisticall clergye wh
iche agaynst the most noble knyght Syr
Johan Oldecastell the lord Cobham, in
the yeare of our Lord a. M.cccc.and. xii.
wherin is conteyned hys examina^d
imprisonement and excomunica^d
cation.

The processe before hys
examinacyon.

After that þe true seruaunte
of Ihesus Chyſt, Johan
Wycleue a man of very ex:
cellent lyfe and learning,
had for the space of moze
than. xxvi. yeares mooste
valeantly battellid with the great Ante
christ of Europa, or Pope of Rome & his
druerly dysposed host of anonointed hypo
crites to restore the church again to þe pu
re estate that Chyſt left her in at hys as
censyon he departed hens most Chyſtelijp
into the handes of God, the yeare of our
Lord. 1387. and was buried in his owne ^{Ihon Wicke}
parochiall church at lutterworth in Lincoln ^{ue a man of}
shire. No small nobre of godly dysciples ^{god & hys}
left that good man behynd hym to defens:

B ij de

The preface.

De the lowlynnesse of the Gospell against
exceeding pypde/ambition/symony/anari
ce/Apocryphe/whoredom/sacrilege/tyrā
nye/pdolatrouseworshipinges/and other
sylyfrules of those stynched pharyses
es. Agaynst whome Thomas Arundell
than Archebisshop of caunterbury/so fer
re as euer was pharao/Antiochus/Hero
des v/cayphas collected in pauls church
at london a vnyuersall sinode of al the pa
pisticall clergye of England in the yere of
our Lord a. M. cccc. x. xiiij. as he had dos
ne diuerse other afoore/to withstand their
moost godly enterpryse. And thys was
fyfth yere of king Henry the fift/whom
they had than made fit for theyr hande.

As these hygh prelates with their phas
tysses and Scribes were thus gathered
in thys pestilent counsell against the lord
and his woord/fyfth therer esortyd unto
the the. xij. inquisitours of heresies(whō
they had apoyced at Oxford þ yere afoore.
to serche out heretikes with all Wickeves
bookes)and they brought two hundred
and .ixbi. faithfull conclusyons whome
they had collected as heresies of the seyd
bookes. The names of the seyd inquisi
tors

Thomas
Arundell
in magnis
processu.

The Preface.

lours were these. Johan witnā a master
in the new college, Johan Langedā mō-
ke of Chyp churche in Caunterbury, Eli Walden: in
ipam Ufforde regent of the Carmelytes,
Thomas claxton regent of þ dominikes
Robert Gylbert, Rychard Earthysdale,
John Lucke, Rycharde Snedisham, Ri-
charde Flemming, Thomas Rottboorne
Robert Rondbery & Richard Grafdale
In the meane season caused they their hy-
red seruauutes to blowe it forth abroade
througlouer all the whole realme, þ they
were there congregated for an wholsome
vnite and refozmacion of the churche of
England to stoppe so the mouthes of the
comen people. Such is alwayrs the comē
practise of these subtile sorcerers, whyls
they are in doing mischefe, to blere þ eyes
of the vnlearned multytude, with one fal-
se craft oþ other.

After a cerþein communitation they co-
cluded among thē selues, that it was not
possible for them to make whole Christes
cote without semē (meaning therby their
patched poppysh synagoge) onesse cerþeyn
great me were brought out of þ way whē
med to be the chefe maintaineris of þ leyd
dyscis

fasciculus 33
zaniotum

A practise
commonly u-
sed of that
generacye

A lyke prac-
tise sought
new of late
but it take
not.

The great processe againſt

disciples of Wicleue. Among whom the
most noble knyght sir Iohan Mleasteil
þ lord Cobham, was complained of, br þ
generall proctours, yea rather betrayerz
of Christ in his faſhul meſtr. bres, to be þ
cheſe principall. Him they aculed firſt for
a mighty maſtner of ſuſpected preacheſ
in þ diocelis of london, Rochester, & Ver
forde, contrary to the mindes of their oþa
dynaries. Not only they affirmed him to
haue ſent hyder the ſeid preacheſ, but al
ſo to haue aſſiſted them ther, by force of ar
mes, notwithstanding their ſinodal con
ſtitucion made aforze to the contrarye. Laſt
of all, they accused him, hat he was farre
other wiſe in beleue of the ſacrament of þ
Aile, of penaunce, of pilgrimage, of yma
ge worſhipping, and of the eccleſiaſtycall
power, than the holy Churche of Rome
had taught many yeareſ aforze.

In the end, it was concluded amonſ
ge them, that wythouſt anye farther deſ
lare, Procesſe ſhulde ouſt agaynſt hym
as agaynſt a moſt pernycyous heretike.

Som of that fellowſhipp whiche were of
moze craftye expeſence than the otherz,
wold in no caſe haue that matter ſo rafha

Accused
for mayn
teyning
the wolle
ſpell of
christ.

Accused
for his chri
ſtian belue

Procesſe a
gainſt hym

lpe

The lord Cobham.

He handled but thought thy waye mos
the better. Considering the said lord Cob
ham was a man of great bryth and in fa
uer at that tyme with the king they cou
sell was to know first the kinges mynde
to saue all thynges right vp. This coun
sell was well accepted and ther vpon the
Archebisshop Thomas Arundell wyt he
his other Bysshoppes and a great part of
the clergy went stacght wayes vnto the
kyng as than remayninge at kenyngton.
And there layed foorth most greudous com
playnes against the said lord Cobham
to his great infamy and blemysch beinge
a man most Godly. The king gentilly
harde those bloud thursty rauenours ad speake
farter otherwise tha became his princelye for hym
dignite he instantilie delyzed them y in re
spect of his noble stock & knighthode they
shuld yet fauourably deale with him. And
that they wold if it were possible without
all rigour or extreme handeling reduse hi
againe to the churches vnit. He promis this gentil
sed them also that in case they were not cōfrie
tented to take some delyberacion his selfe
wold setously common the matter with
him.

B v Imon

The Preface.

Anon after the kyng sent for the sayd
lord Cobham. And as he was come he cal-
led him secretly admonishing hi betwixt
him and hym : to subraie him selfe to hys
This admo-
nition mother the holy charch and as an obediē:
chylde / to acknowledge him selfe culpable
vnto whom the christē knight made this
āswere. You most worshyp p̄ice saith he
am I always prompt and wyrlling to ob-
deye / for so moche as I knowe you a chris-
ten kinge and the appointed Minister of
God bearing the sworde to the punishment
ment of pyl dores and to the sauergarde of
the that be vertuous . Unto you next my
Rom viii.
Lxxvii. eternal God / owe I my whole obediēnce
and submit my therunto / as I haue done
euē all that I haue eþter of fortune or
nature / redy at all times to fulfill what so-
ever ye shall in that lordē command me ;
but as touching the pope and hys spiritu-
alþ / truly I owe the nyþer sute noþ ser-
vice / for so moch as I knowe hym by the
scriptures to be the great Anlichÿste / the
Sonne of perdicyon / the open Adversa-
ii. Tert. i.
Mat. xxviii. ry of God / and the abominacyō standig
in the holy place . Whan the king had head
de this / with so helpe sentences in ore / he
wold

The Preface.

wolde talk no longer with him/but lefte
 hym so vterly.

And as the Archebisshop resorted agai
 vnto him for an answere/he gave him his
 full autorite to cys him examine hym/ &
 punysshe him according to the deuelish de
 crees/whiche they call the lawes of holye
 church. Than the seyd Archebisshop by þ
 counseil of hys other bisshoppes and cler
 ky/appointed to call before hi syʒ Iohn
 Midecastell the lord Cobham/and to cau
 se him personally to apeare to answere to
 such suspec articles as they shuld lay a
 gainst him. So sent he forth his chefe som
 mener/with a very sharpe craciō vnto the
 castell of Cowling/where as i.e at charry
 me dwelt for his solace. And as the seyd Judas is
 sommener was thereth comen/he durste
 in no case entre the gates of so noble a man
 without his lycing/and therfore he retur
 ned home agayne/hys message not done.
 Than called the Archebyshop one Ioh
 Butler vnto him/whiche was than the do
 rekeper of the kynges priue chamber/ &
 with him he conuenanted/through þro
 mises & rewards/to haue this mater cre
 tely brought to passe vnder þ kigis name.

Wher

Ex betuix
 exemplari
 Lōdinesiū

Cayphas
 seketh
 Chrys

Judas is
 sent for to

An other
 Judas yet
 is appled.

The great processe against

Judas his
servante
itayeth.

Wheruppon the sayd Johan Butler toke
the Archebishopps sommener with hym
& went vnto the sayd Lord Cobham shewing
him that it was the kinges pleasure
that he shuld obeye what they on hym so ex-
tred hym fraudulently. Than said he vnto
the infewme woodres that in no case wold
he consent to chose moost deuchlysh practis

The malyses of the priestes. As they had informed
me of the same the Archebishop of Yanswere and that is
pene

was mire to no man privately to cpte hym
after þ. Wout patell of lyte: he decreed by
and by tol. auh him cted by publike pro-
^{W. kethys}
cleyson of ecclie or opere comandmet. And in al þ hast
the p. p. p. possibit vppon the wednesday before the
Festivite of oure Ladie in September he
commaunded Leicesters C. atoþ to be set
upon þ great garts of þ cathedral church
of Rochester which was bat. iiij. English
myles from thens charging him to apere
personally before hym at Ledes in the xi.

The leta-
tions taken
downe.

daye of the same moneth and yare, all ex-
cuses to the contrary set apart. Those let-
ters were taken downe and after by such
as bare faute vno the Lord Cobham &
so conuenered asyde. After that caused the
Archebishoppe newe letters to be set vpon

on

The lord Cobham.

on the Natiuite day of our Ladre, which
also were rent downe and utterly con-
sumed.

Than for so moche as he did not appa-
re at the day appoynted at Ledys (where sp[irit]uall
as he late in Consistory, as curll as ever corrupte;
was Capphas, with h[is] court of hypocris-
ties aboue him) he iudged hym denunci-
ted him, and condemned him of most depe
conrumacy. After that whan he had bene
falsely infourmed by his hired spyes and
other glosing glauerers, that the sayd lord Cobham
had lawghed him to scorne, disday-
ned all his doigs, maintained his old op-
iniōs, contēned the churches powere, the di-
gnite of a bishop, & the ordre of presthode
(for all these was he than accused) in hys
mody madnes without iust p[ro]fe dyd he
openly excommunicate hi. Yet was he not
all this ferre tyranny qualifed, but com-
maunded him to be cited a fresh, to a p[ro]ce-
ssior[um] before him the saturday before the feast of
saint Matheu y apostle, with thise crus-
ell ch[er]eunges addid theruto. That if he
did not obey at y day he wold more expre-
mely hadie hi. And to make hi selfe more
stōg towardes y p[ro]foumaunce therof, he

Capphas

False accu-
sacions a-
gainst him.

T[he]t shal
not be
naturall

comes

The Preface.

See here how spirit
walltheþ he
compelled the lay power by most terrible
mavacinges of curses and interdictions,
to assynt him against that sedicious apostate
caſcismatike / that heretike that troublor
of the publycke peace / that enemys of the
Realme and greate aduersarie of all ho-
ly church / for all these hateful names dy-
he giue him.

I mynster This most constaunt seruaunt of the
of Christen lord and worthy knyght sir Joham Wides
knighted. castel the lord Cobham beholding the un-
parable fury of Anichrist thus kindled
against hym perciuing hym self also com-
paled on every side with deadly daunger
hetoke paper & penne inhande so wrote
He confesseth his faith
a Christe confessio or rekenig of his faith
Bee detoꝝ (which foloweth here after) and both sig-
maune ned and sealed it with his owne hande.
Wherin he also answereth to the .iiiij.ches-
fest Articles that the Archebisschop layed
against him. That doone he toke the coppe
with hyn & wenche therwith to the kyng
trustinge to fynd mercyd fauer at hys
the apes
his faith hande. None other was that confession
of hys / than the common Believe or some
me of þ churches faith / caſled the apostles
crede / al chistē mē thā bſed. As thus.

C The

The Christen beleue of the lord Cobham.

Ibelieve in God the father almighty, maker of heuen and earth. And in Iesu Christ his only sonne our Lord, which was conceyued by the holy ghost, boorne of the virgin Mary, suffered under pounce Pilate, crucified, dead & buried, wch doun to Helle, the thrid daye rose againe from death, ascended up to Heauen, sitteth on the right hand of God the father almighty, This faith
was not re-
garded. and from thens shall come a gayne to iudge the quicke and the dead. I believe in the holy ghost, the uniuersall holy churche, the communion of saintes, the forgiuenes of sinnes, the vpprising of the flesh, ad everlasting life. Amen.

And for a moze large declaracion (saith A declara-
tion of his
belife.) of this my faith in the catholik church. I redfastly believe þ ther is but one God almighty, in þ of whose Godhood are these iiiij. personnes, the father, þ sonne and the holy ghost, and ethc those. iiiij. personnes are i. John. to the same selfe GOD almyghtye. I believe also that the Seconde Parsonne of this

The g reat procelle agaynſt

Gal
Joan
Luc

Christ is
the onely
head of his
churche.

The chur-
che diui-
ded in all
partes.

Cōtrary
wrote he
A d r a c l i a
m i n i m u m .
W i t h W a l l e - r a n c e o f p a y n e .
no.

4. this most blessed Trinitie in most couenant
.1. entyme appointed therunto a fore / toke
flesh and bloud of the most blessed virgyne
Mary / for the sauergard and redempcio of
the uniuersall kynd of man which was a
fore lost in Adams offence. Wherouer I
beliue that þ same Jesus Christ our lord
thus being both God & man is the onely
head of þ wholie Chyrsiten churche ad that
all those that hath bene or shalbe sauued / be
members of this most holy church . And
this holy church I think to be diuided in
to iii. sortes or companyes .

Wherof the first sorte be now in heauen
and they are þ laynes from hens depar-
ted. These as they were here conuictaute
confyrmed alwayes thyppe Lyues to the
most holye Lawes and pure examples of
Chyrsite renouncing satthan the world
and the flesh wþh all their concupisces
and evels. The second sorte are in purga-
torþ (þf any such be by the scriptures) ad-
dying the mercy of GOD & a full delrys
raunce of payne .

The thypde sorte
are here vpon the earth and be called the
Church Myltaunt . For daye and
nyght they contend agaynst the crafty als
faul

The lord Cobham.

Faultes of the deuel the flattering p^rospe^tties
of thy w^rozde and the r^cit^lly ou^r
sy^lthynys of the f^ushe.

Chys latter congregacion by the iuste The churche
ordinaunce of God is allo^rued into my
diuerte esates that is to say into p^rest^e to
de^r knighthode and the c^ons. Amonge
whom the wyll of God is þe one shuld
ayde the other but not destroye the other.
The p^riestes lyȝt of all leuided from all
wo^rldlynesse shuld conuoyme theiȝt syues
verely to the examples of Chrys and his
Apostles. Euer moȝt shuld they be occu- What the
pied in p^reaching and teaching the scriptu- p^riestes
res purley and in gewing wholsome coun- shuld be
seis of good living to the other two degre-
es of men. Whore modest also moȝt louig
gentyl and lowlye in spirite shuld they be
than any other soxes of people.

In knighthode are all they whiche bea- knighthode
re swor^d by lawe of office. These shuld de- what it
fende Gods lawes and si^r that the Go- iournoes.
spell were purcell caughte colo^ring their
lyues to the same and leuidinge all false
þachers þea^r he shuld rather to hazard
their lyues than to suffre such w^rcked dr-
eessen as eyther blemisheth þe eternall a-

Mark here
a most chri-
sten hatt.

the clery
therfore
suppozted

What that
common peo-
ple ought
to do.

The great process against
men of God or per lette[r] the ffe passage
therof, whereby heresies ad scimes might
spring in the church. For of none other a
ryle therpas I Suppose than of strony
ous constitutiōs/craftylyst creeping in
under pretences lyes for avaūtage. They
ought also to p[re]serve Gods people from
opp[os]itio[n]s/trauntes; and theves; and to
se the clery suppozied so long as they sea
the purly pray rightly / and minister the
sacramentis freely. And if they se them do
otherwile, they are bound by lawe of cōf[on]f[er]m
ce to compell them to change ther doingis
and to se all thingis performed according
to Gods p[re]script ordinaunce.

The latter fellowship of this church are
the common people / whose dedycye is to
beare their good mindes ad true obediece
to the aforesyd ministers of God / they
kinges / cyuile gouernours / and P[ri]estes.
The right office of these is iustly to occu
py every man in his faculte / be it w[or]kman
dise/handy craft / or the tilche of the grou
de. And so one of them to be as an hel
per to an other / followyng[e] all wayes in
therp[ro]fess the iust commaundementis
of ther lord God.

Over

The Lord Cobham.

Duer and besydes all thys, I mooste
faythfully beleue that the sacramentes of Belene con-
cerning the
Christes churche are necessary to all chrys-
Ren beleuets, thys alwayes sene to, that
they be truly ministred accordyng to Christ-
es fyse instituciō and ordinaunce. And
for so moch as I am matyciously & most
falsely accused of a misbelue in the sacra-
ment of the Auter, to the hurtfull daun-
dye of man. I signifye here unto al men/
that thys is my fayth concerning that. I The Sacra-
ment of the
beleue in that sacrament to be contayned auter,
very Christes body and bloude vnder the
similitudes of breade and wyne, wher the
same body that was conceyued of the ho-
lygost, borne of mary the virgin, done on
the crosse, dyed that was burid, arose the
therd day from the death, and is now glo-
ryfied in heauen. I also beleue the univer-
sal lawe of God to be moost true and per-
fiche, and they which do not so followe it Belene con-
cerning
god's lawes
in theyz fayth and workes at one time oþ
other, can neuer be saured. Wherre as he þ
seketh it in faith, accepteth it, learneth it, te-
lyghþreth therin, and perfutmeth i: in los-
ue, shall last for it the felicite of euclastig
innocencye.

The great processe agaynſt

What God
ſtech of
a Chri-
ſtian.

ſſinally this is my faith alſo, that God
wylare no moze of a Chriſten beleuet in
this lyfe, but only to obey the preceptes of
that moſt bleſſed law. If any prelates or
the Churche require moze, or elſe anye oþer
kynd of obediencie, than thys to be v-
ſed, he conemneth Chriſt, exaltig him ſelf
aboue God, & ſo beconieth an open Anti-
chriſt. Al theſe premisses I beleue particu-
larly, and generally all that God hath leſt
in hys holy ſcripturys, that I ſhuld beleue.

A Chriſten Inſtantly desiring you me lyge lord and
deſp' of the moſt worthy king, what thys confeſſion of
Lord Cob-
ham. mine, may be iuſtly examined by the moſt
godly wiſe and learned men of your reaſon-

This te-
ſtment was
lawfull.

ing to the verité, than let it be ſo allowed,
and I therbypon holden for none oþer
than a true Chriſtiane. If it be proved oþer-
wife, tha let it be utterly condemned;
providid alwaies that I be taught a bet-
ter beleue by the word of God, and I ſhall
moſt reverently at al times obey theſe two.

Obedience
into his
lyng

Thys breke confeſſyon of hys fyfth,
the Lord Cobham wrote (as is menypo-
ned afore) and ſotoke it wþth hym to the
Courte, offerynge yt wþth all mekenelle

vnto

The lord Cobham.

unto the kyng to rede it ouer. The kyng wold in no case receive it, but commauns ded ye to be delyuered vnto thē that shuld be his judges. Than desyred he in the kinges presens that an hondred knyghtes and esquieres myght be suffred to come in vpon hys purgatoryon whiche he knewe wold clere him of all hys elyses. Moreover he offred hym self after the law of armes, to fyght for lyfe or death with any man by uing Chistien or Meythen in the quarril of his faith / the king and the lordes of his councell excepted. Sdynally with all gentilnesse he protested before all that were pre[n]able offre sent that he wold refuse no maner of cou[n]tection that shuld after the lawes of God be ministred vnto him / but that he wold at all times with all mekenes obey it. Not withstandyng all thys / the kyng sufficed him to be somoned personally in his own p[ri]ue chambre. Thā sayed the lord Cobham to the kyng, þ he had appraled from le from the the Archbyshop to the Pope of Rome, & archbysshop therfore he ought, he sayd, in no case to be his iudge. And having hys appeale therat hande Redye Ulricen, he shewred yt wþt all reverence to the kyng. Wher-

This christ^e
comake &
manhode.

Moreaso-

This appea-

C iii with

The great processe against

with the kyng was than moche more dis-
pleased than afoze/and sayd angerlye vns
to hi/that he shuld not pursue his appeal:
but rather he shuld tarry in hold/tyll such
tyme as it were of the pope allowed. And
than/wold he oz nyld he the Archebisshop
shuld be his iudge. Thus was there no-
thing allowed that the good lord Cobham
had lawfully afoze required. But for so
moch as he wold not be sworen in all thigs
to submit him selfe to the church and so to
take what penaunce the Archbisshoppe
wold enioyne hi/ he was arrested againe at
the Kinges commaundement/ and so led
forth to the towre of London/to kepe his
day(so was it than spoken)that the Arch-
bisshop had Appoynted hym afoze in the
kinges chambre.

His cōfessiōn & answere of his faith to be coppied agayne and the
newly cop- answeare also(whiche he had made to the.
pyed.

iii articles proponed agaynst hym)to be
wryten in maner of an indenture in two
scheses of paper. That whā he shuld come
to his answere/ he myght geue þ one copp
þ nco þ Archbisshop/ & reserue þ other to
hi selfe. As the day of examinaciō was to-

The kings
here woz
i hys p̄petr
the b̄at.

Cobham
wylde not
þey the
heat.

The Lord Cobham.

men whiche was the. xxiiiij. day of Septe-
mber the Saturday before the feast of saint Cyprian
Matthew Thomas Arundell the Arch-<sup>lyketh in
byshop syting in Cyprian's churche in the
chaprehouse of Paules / wþt Rychard
Clyfford Bishop of London and Hen-
ry Bolingbroke Bishop of Winchester / Sir
Robert Morley knight and Lieutenanc
of the towz brought personally before hi
the leyd lord Cobham and ther left hym
for the time unto whom the Archbisshop
sayd these wordes .</sup>

The fyfth examination of the Lord Cobham

Sir Iohn in the last generall con-
uocacio[n] of the clergye of thyg out
prouynce / ye were detected of cer-
tein heretries / and by sufficient witnessesse
founde culpable / Wherupon ye were by
forme of spiritual lawe cyred / and wolde
in no case appeare / In conclusion upon
yourre rebellyous concumacie / ye were boþ
privately and openly excommunicated /
Notwithstanding / we never yet shewed
ourseife Unreadye to haue Gauen you
yourre Absolucion / nor yet do not to thyg
Houre / wolde ye haue therelye cred it /
Unto this þ L D R D Cobham shewed

The great processe against

as though he had geue none eare, having
his mynde other wise occupied, and so de-
syzed non absolucio. But he sayd, he wold
gladly before him and his bretheren make
reherſall of that fayth, whiche he helde and
intended always to stande to yf it wolde
please them to lycens hym therunto. And
than he toke out of hys Bosome a certein
writting endented concerning the articles
wherof he was accused, and so openly red-
de it before them, gowing it unto the archa-
bysshop, as he had made therof an ende.
Wherof hys is the copye.

A Joham Midecastell knight and lord
Cobham, wyll all Chyisten men to vnder-
stand, that Thomas Arundell Archbis-
hop of Caunterbury ha:th not only laid
it to my charge malitiously but also very
vntruly by hys lecite and scale, wrichten as-
ga:inst me in most saunderouse wyle þ I
shuld other wyle sele ad teach of the sacra-
mences of the church, assigning specyally
the sacrament of the auiter, the sacrament
of penaunce, the worshipping of vimages
& þ goig of pilgrimage unto the) far other
wile thā either believeth or teacheth þ vni-
uersall holyc churche. I take Almyghty
God

A signe of
Gods tru-
steauant.

þr hroȝ;
ȝan:placi.

The art-
cles laved a
gainſt the
lord cobha

The Lord Cobham.

God vnto wytnesse, that yt hath bene and
nowe is, and euermore wþt the helpe of
God yt shall be my full intent and wylle to
belue i apþfully and wholy all the sacra-
mentes that ever God ordeined, to be mi-
nystred in the holy church. And moreouer
for to declare me in these iiiij. points afores-
eþerted.

I believe þ in the moost worshypfull sacra-
mente of the alter is Chристs very body
in forme of bread. the same body that was
bornde of the blessed virgin mary, done on
the crosse, dead, and buried, and that the
þyrd day arose from death to lyfe, the þ
body is nowe glorified wþt the fachet in
heauen. And as for the Sacrament of pe-
naunce, I believe that it is nedful to all
them that shall be sauued, to forȝake theyz
sinne and to do penaunce for it wþt true shoppes.
Confesse
him here
before bys-
sinnes and to do penaunce for it wþt true shoppes.
contrition to God, confession of ther faulnes
and dewe satisfactyon in Chryste lyke as
Gods lawes limiteth and teacheth, else
þey haue no saluation. This penaunce I permitted
desyre all me to do. And as for images, I to bring in
þer dñe to þey pteyn nothig to our chrys-
te beleue, but were ymited, so g sis þ faith
was geuen vs of Chriſt, by suffrage of þ

C b church

The great processc agaynst
churche / for to bē as kalenders unto lyfe
men to represens or bring to mind the pas-
sion of our Lorde Jesuſ Chriſt with the
mariſdom and good liuing of þe ſaintes.

þe com-
mitteth
þolatrip.

Wicke.
Gene. xxiij swaded / þe everye man dwellynge on thyſ
Pſalm. iij / ærth is a pilgrym / eyther towardes blesſe
or elſe towardes payne.

Sained
without pſi
image.

I think also that what ſoever he which
doth that worship to dead ymages / that is
duly belonginge unto God / or that put-
teh his faith / hope or confidence in þe helpe
of them / as he ſhuld do only in hiſ ete-
nallyng God / or that hath affection in
one moze thā in an other / he perpetrateth
in ſo doing / þe abhominable ſine of Idola-
try. Moreover in thiſ am I fully per-
ſone. xxiij swaded / þe everye man dwellynge on thyſ
Pſalm. iij / ærth is a pilgrym / eyther towardes blesſe
or elſe towardes payne.

And þe which knoweth not / nor wyll
not know / nor yet kepe the holy comman-
dementes of God in hiſ lyuyng here / al-
beit that he goth on Pylgrymagz into all
quarters of the worldz / yf he departeth
ſo / he ſhall ſurely be dampned. Layne he
that knoweth the holy commandementes of
God / and ſo performeth them to the ende
of hiſ life / to hiſ powre / ſhal without fayſ
he be ſaued in C H R I S T / though he
never in hiſ lyfe go on pylgrimage as me-

vſe

The lord Cobham.

þse now adies to Cauebury, Wallisg^h
ham, Compostell, and Rome, or to anye
other places.

Thys answere to his articles thus en-
ded and redde, he delyuered yt to the bys^t te exau-
shops as is sayde afoxe. Than counciled <sup>this answere
ned.</sup>
the Archbisshop wþch the oþer two Bys-
shoppes and with oþer se of þ doccours,
what was to be done in thys matter. com-
maunding him for the time to stand aside.
In conclusion by theyt assēc and informa-
tion he sayd thus vnto him. Come hyder
sir Johan. In this your wþting are ma-
ny good thinges conteyned / and ryght ca-
tholycck also, we denyp^t yt not; But ye must
Consyder that thys daye was appoynted
you to aswerre to oþer poynts concernyng
those articles, wherof as yet no mention
is made in this your byll. And therfore yz
must per declare vs your mind more plain-
ly. As thus, whether that ye holds affitme
and beleue, that in the sacrament of the al-
ter after the consecraciō rightly done by a
preest, remaineth mater all bread or not?
Moþerouer whether ye do hold affitme &
believe þ as concernyng þ sacrament of penance
(wheras a copate nobe of preestis are) e-

What is
this than
quarelyng

Their li-
ves onely
drye those
bellygoes
iske

every

The great processe against
rye Chysten manne is necessarily bound
to be confessed of hys synnes to a p[ri]e[re] or
dayned by the churche, or not?

W[is] Ch[ristian] -
ten answ[er]e -
re b[ea]nto
they; qua-
tellynges

A tyran
nouse who-
re is that
mother.

W[is] ans-
were not-
to theyr
mindes

After certein other comunication thys
was the answere of the good lord Cobham
That none other wise wold he declare his
minde, nor yet answere vnto hys articles
than was Expresselye in hys Wryting
there conteinid. Than sayd the Archbisshop
againe vnto him. S[an]ct[us] Iohannes wa-
re what ye do. For if ye answere not cle-
ly to those thinges that are here objected
against you, specially at the time appoiced
you only for that purpose, the lawe of hol-
y church is, that compelled ones by a iud-
ge, we may openly proclaim ye an heret-
ic. Unto whom he gaue this answere. So
as ye shall thinke it best, for I am at a point
What soever he of the oþer Bisshoppes
did aske him after that, he bad them resorte
to his byll, for therby wold he stande to þ
verpe death. Other answere wold he not
geue that day, wherwith the Bisshops &
Prelates were in a maner amased & won-
derfullie desquyeted. At þ last þ Archbis-
shop couched again w[ith] his other bisshops
& doctours. And in þ end therof declared
vnto

The lord Cobham.

Unto him whate the holy church of Rome
folowing the sayinges of s. Justyn, saint
Hieronim, saint Ambrose and of other holy
doctours had determined in þse maters,
no maner of mencion ones made of christ
Whiche determination (sayth he) oughte all
Chysten menne bothe to beleue and to
folowe.

antichrist
setted me
aboue god

Than said the lord Cobham unto hiȝ
he wold gladlye bothe beleue and obserue
what soever the holy church of christis in
spticucion had determined, or yet what so-
ever God had willed him eyther to beleue
or to do. But that þ pope of Rome w̄ his
Cardinals, Archbyshopes Bisshops ad
other Prelates of that church had iaufull
power to determine suche maters as sto-
de not w̄ his w̄ord throughtly, that wolde
he not (he sayd) at þ tyme affyrmē. Wher-
þys the Archbyshoppe had hym to take a delay of
good aduysement tylle the Monday nexte
followinge (whiche was the xxv. daye of September)
and than Justly to answe
specyallye unto þys pointe, whether
there remayned Mastryal Breade in the
Sacrament of the Alter after the we-
reing of consecration, or not? He promys-
led

The lord
cobham
so rech b̄m
to chyck

The great processse against

fed him also to sende vnto him in wryng
A doctrine those mat:ers clercly determined, th at he
of deuels myght than be the moze perfyghte in hys
rob lind the answeare making. And all this was not
temple sels but to blynde the multitude with som-
what. The next day following according
to his promes the Archbisshop sett vnes
him into the towz this foysch and blasphe-
mous writing made by him and by his
vilearned clergye.

The determination of the Archbisshop and clergye.

Ex magno
processu
home
Londini.

The first
article.



The faich and determina-
cion of þ holþ church roun-
ching the blesfull Sacra-
ment of the auſter, is thiȝ:
That after the sacrament
call wordes be oncs spo-
ken by a p[ri]est in his Mass, the materiall
bread, that was before bread, is turned in
to Christes very body. And the materiall
wyne þ was before Wyne, is turnid into
Christes very bloud. And so thereremay
neth in the sacrament of þ auſter, frō thēs
forth, no materiall bread nor materiall
wyne, w[ere] write there before þ sacramentall
wordes were spoken. Now beleue ye this
artycle?

The Lord Cobham.

Article: Holy churche hath determined by the sevē
evert chyſten man ſyng herte bodyly by
pon Earth ought to be ſeruen to a prieſt
ordeneſt by the churche if he may come to
him. Howe fele ye thys article?

Christ ordeneſt ſaint Peter the Apoſtle to be his vicar here in earth. Whose ſee the third
is the holy churche of Rome. And he graſſed article
ted that þ same power which he gaue vnto
Peter ſhuld ſucceſte to al Peters ſucceſſours which we call now Papeſ of Ro-
me. By wholē ſpeciall power in churches the ſede of
particular be ordeneſt Prelates as Arch the ſerpent
biſhops, Biſhops, Parſons curates &
other degrēes moze. Unto whom chyſte
men ought to obeye after the lawes of the
churche of Rome. Thys is the diſtermi-
nation of holy churche. Howe fele ye this
article? Holy churche hath determined by
it is meritoꝝous to a chyſten man to go to
on pilgrymage to holy places. And there
ſpecially to worshyp holy reliques and þ
mages of ſaintes, Apoſtles, Martirs no
ſellours, and all other ſaintes be lydes ap-
proued by the Churche of Rome. Howe
fele ye thys article?

And as the good lord Cobham had ^{þeſe they're} ignorance
zed over thys moſt wretched wyrting, he ſt malþe.

The gret processe agaynt

marued greatly of their madde ignorancie. But that he consydered agayne y God had geuen them ouer for theyz vnbeliefes sake: into moost depe etrounts and blindsnesse of soule. Agayne he perleynyd therby that theyz veremoost malycie was purposed against him, how soevir he shulde answeire. And therfore he put his lyfe into y

We put his life in gods handes.

handes of God, despysing his onely spyrit to assist him in his next answeire. Whan y syd. xxv. daye of Septembre was come: (w was also the Whoday atoile Myghtis masse) in the layd yere of our Lord. Mcccc. and xiii. Thomas Arundell the Arch bishop of Caunterbury cominauded his Judicyal seate to be remoued from that chapter house of Paulis, to the Dominike freres wþthin Ludgare at London. And exemplar as he was there set with Rycharde the bishop of London, Henry the bishop of wi chester, and Benet the bishop of Bangor. The coulson he called in unto him his counsell and the officers, with diuerse other doctours and frers. Of whom these are the names here followynge.

Master Henry Wate, the Officyal of Caunterbury.

Philip Morgan, doctor of both lawes

The lord Cobham.

Wthrell kissin, doctor of the canon lawe,
Johā kemp, doctor of the canon law/
William Cartleton doctor of the canon
lawe Johā Wistā, of the new college in
Oxford. Johā Whighthead a doctor of
Oxford also. Robert Wōbewell, vicar of The Tha-
rsers and
Chomss captes.

Palmer the warden of the Mynoys. Ro-
bert Chamberlaine prior of þe Dominic-
ans. Rychard Dodingro, prior of the Au-
gustines. Thomas Walde prior of þe Car-
melites, all doctors of diuinitate. Johā
Struens also & James Cole both no-
ties appointed there purposly to write all
that shuld be eyther said or done. All these
with a great soþ moþ of prelates. Wtho^s
Chand^s friers, parishclarkes, tertiaries,
& pardoners disdained hi wth innumerable
mockes & scounes, tekening him to be an
horrib^e heretik & a man accursed alþe ged.

Inon the Archbysshoppe cailed for a Biþþes.
mous dyf.
þimwth d^ou
v: paples
Massboke, and caused all those Prela-
tes and doctourres to swerte therupon
that everye Man shulde say hys will ded
hys offþer and dewyte that daye. And
that neþher for fauer nor feare, Loue
nor hate of the one Parcye nor the other,

D^o amys

The great practis agaynst
Any thing shuld ther be witnessed / spoken
or done / but according to the truthe as they
Royall false
coloure
Others shyp. wold answer before God & all the world
at the day of Domes. Then were the two
sayd notaries sworne also to wyt and
to witness the wordes & processe that they
shuld be recited on beth parties / & to say
their mindes (if they otherwile knewe it)
before they shuld regester it. And all ihys
dissimulation was but to colour their mis
cheues before the ignoraunte multitude.

All done to
deceyue the
kyng / aumt.

Conspide herin (gentili reader) what
this wicked generacion is / and how farre
wyde fro the iust feare of god / for as they
were then / so are they yet to this daye.

Here co-
meth he be-
foys them. After that cam forth before the sir Roy
bert Whorley knight and lefetenaunt of þ
tower / & he brought w him the good lord
Cobham / there leauing him among them
as a lambe among wolves / to his exami
nation and answere.

The lattet examination of the lord Cobham.

Estetusto.
exemplari
Lodowici

Than sayd the Archbyshoppe vns
to hym: lord Cobham / ye be aduya
sed (I am sure) of the woordes
and processe which we had unto you vps
pon

The Lord Cobham.

pon saturdaye last past in the chapterhou
se of paules: wher process were now to lōg to
be reherſed agayne. I layd vnto you than **The curſe**
that ye were a cursed for your concumacy **of arichrist**.
and disobedience to holy church thinking
that ye shulde with mekenes haue desired
your absolucion.

Than spake the lord Cobham with a
most cherefull contenaunce / & ſayd: God **Malac.2.**
ſayth by his holye Prophet: **Whale dicam**
b̄nictionibus vestris. which is as moch
to ſay as I ſhall curse whet as you blesſe.

The archbifhop made thā as though
he had continued for the hys tale and not
heard him ſaying: **Sir**, at that tyme I
gentilly proferd to haue alſoyled you if ye **A voluntē**
wold haue asked it. And yet I do the same **a ſire of gen**
tyngarie. if ye will humblye deſpyze it in due forme
& maner as holy church hath ordeined.

Than ſayd the lord Cobham. **I paye**
forſoth wþll I not, for I never yet reſ-
pased againſt you and therfore I wil not **We confeſſ**
do it. And with that he kneled downe vnto God
on the paument holding vp hys handes
towardes Meauen and ſayd. I shypue
me hece vnto the my Eternall Lyuynge
GD, that in my ſtrake peyth I offend
D ii ded

The great processe agaynst

þer the(Lord) most greuously in þynges
wrath, and glotony, in covetousnes and
in lechery. Whanþy men haue I hurt in mi-
ne anger, and done manys other horriblie
synnes, good lord I aske the mercys. And
therwith wepingly he stode vp againe and
sayd with a mighty voyce. Lo, good peo-
ple lo. For the breaking of Gods lawe and
his great commaundementes / they never
yet cursed me. But for theyȝ owne lawes
and tradicions, most cruelly do they han-
dle both me and other men. And therfore
both they and theyȝ lawes by the promesse
of God shal utterly be destroied.

At this the Archbysshop and hys com-
panye were not a lytle blemyshed. Not
withstanding he toke to make vnsophym
agayn after certein wordes, had in excuse
of shewȝ cyzannye, and examined the lord
de Cobham of his Christen beleue.

To her unto the Lord Cobham made
The christe thys Godly answere. I beleue(sayth he)
fullye and faythfullye the vnyuersallaw-
es of God. I beleue that all is true wh.
is conterned in the holy sacred scripturees
of the Byble, finally I beleue all that my
lord God wolde I shulde beleue.

Then

O Christe
Kyngyt.

Hiere.51.
Apoc.18.

The christe
beleue of
Cobham.

The lord Cobham.

Than demaunded the Archbisshop an
swere of the byll whiche he and the cler-
gy had sent him into the tower the daye a ^{A b'asphe-}
^{mous detec}
toze, in maner of a determynacyon of the minaciō of
churche concerning the. iiiij. articles wher-^{antychrist}
of he was accused / specialty for the sacra-
ment of the alter / how he beleued therin.

Wherunto the lord Cobham sayd / that
with that byll he had nothing to do. But
this was his beleue(he sayd) concerning
the sacrament. That his lord and sauete
Iesus Ch̄ist / sytting at hys last supper ^{Math. xxvi}
with his most dere discipiles / the night be ^{Mat. 26}
fore he shuld suffer / toke b̄ead in his hād. ^{Luk. 22.}
^{1. Cor. 11.}
And geuing thankes to his eternall fāther / blessed it brake it / and so gaue it vñ
to them saying. Take it vnto ye / and eate
therof all. This is my body which shall be
bettaied for you. Do this here after in my
remembraunce. This do I thorooughly ^{Antychrist}
beleue^c(saith he) for this faith a I caught ^{alloweth}
of the Gospell in Mathew / in Marke ad sayth.
in Luke / and also in the first Epistle of s.
Paul to the Corinthisians.

Than asked the Archbyshoppe If he
Belieued that It were Brede after the
consecration of Sacramentall woordes

The great processe against
spoken ouer it.

The lord Cobham sayd. I believe that
The sacra- in the sacrament of the auiter is Chrysostom
ment of the very body in forme of breafe / the same þ
was born of the virgin Mary / done on þ
croſſe / dead / and buried and that the thrid
day arose from death to lyfe / whiche nowe
is glorified in heauen.

A mēbie of
for her.
Than sayd one of þ doctors of þ law
After the sacrament all wōrdes be vēritid
therē remāineth no breafe / but the onely
body of Christ.

All this
me o not
help.
The Lord Cobham sayd than to one
master John whiche had yon laid oneself
vnto me in the castell of Cowrige / that þ
sacred host was no Chrysostom body. But
I helde thā against you / and proued that
therē was his body / though the seculars
and frīcts could not therē in agre / but helde
þtche one agaist other in þ opinyon. The
se were my wōrdes thā / if ye remēb're it.

Ælasphe-
rous
brode.
Than shouled a ſort of them together
and cryed with great noyse. We lay all þt
is Gods body.

And dyuerſe of thē asked hym in great
angre whether it were materiall breafe af
ter the consecration / or not.

Than

The Lord Cobham.

Than loked the lord Cobham ernestly ^{Wher he}
Upon the Archbisshop, & sayde. I believe ^{not 1 god}
futely þ it is Christes body in four me of
þrade. ^{gh.} Sicut believit non potest.

And the Archbisshoppe sayd yes may
do I.

Than asked hi the doctours, whether
it were onely Christes body after the con-
secration of a Prest and no bread or not.

And he sayd unto thē, it is both christ's
body and B̄eade. I shall proue it as thus ^{Nevther}
for lyke as Christ dwelinge here vpon ^{wyl scrip-}
the earth, had in him both godhead & manhood ^{tunc non etiam}
head. And had the invisible Godhead cou- ^{sen secret,}
ured vnder that manhead, which was on
ly vnsible and seane in him. So in the sa-
crament of the auiter, is Christes very bo-
dy and very bread also, as I believe. The ^{This opt.}
breade is the thyng, that we see with our ^{nion hand}
eyes. The bodey of Christ (whiche is his ^{sainte an-}
Aesh and his bloud) is there vnder thyngde ^{gutiu.}
and not seane, but in sayth.

Than sayled they þe one vpon oþ-
her, that the People shulde Judge hym
taken in a greate heresy. And wþh a
great bragge divers of them sayde. It is
a foule heresy.

¶ iii Then

The gret p[ro]cess against

The wopes
dillinge.

Than asked þ Archibishop what þ[er]ea
de it was? And þ doctours also inquyred
of hym, whether it were materiale or not?

The Lord cobham sayd thus to hem.
Materiall. The scripture maketh no mention of this
woode materiale; and therfore my faith
hath nothing to do therwith. But ihys I
say and beleue ic that it is Chysses bode
and bread. For Chyse sayde in the lytt of
Iohans gospel. Ego sum panis viuus
qui de celo descendit. I came downne frō
heauen a þ lyvynge & not a dead bread. Ther
fore I say now againe like as I said afore
As our lord Ihesus Chyse is very God &
very man, in þ most blessed sacrament of þ
auiter is chysses very body and bread.

Mark.

Than seyd they all with one voyce, He
is an heresye,

An heresye,
after the
papistes.

One of the Bysshoppes stode by by &
by, and sayd. What it is an heresye manfa
test to saye that it is bread after the Sac
ramentall woodes be ones spoken, dus
Chysses body only.

C. Cor. 10.

The Lord Cobham sayd. Sanct paul
ie þ Apostle was (I am sure) as wyle as
you be nowe, and mox Godlye learned.
And he called þt B[ea]rde, wþþering to the

Couenant

The lord Cobham.

Copinthianes. The bread that we brenke
super hi. is it not þ partaking of the body
of Chyrst. Lo. he callith it bread and not
Chyrstis body. but a meane wherþ we res-
erue Chyrstis body.

Than sayd they agayne. Paul must ^{O ignis} be
þerwise vnderstanding. for it is sutes
þe an heresye to saye that it is brenke after
the consecration. but onely Chyrstis bren-
ke.

The Lord Cobham asked. howe they
coulde make good that sentence of theirs.

They answered him thus. for it is a-
gainst the determination of holy churche. ^{Blind beth} ionianes.

Than sayde the archbisshop vnto hym
Sir. Iohan we sent you a wrytinge con-
cerning the faith of thyss Blessed Sacra-
mente clerely Determined by the Churche
of Rome our Mother and by the Holy
Doctors.

Than sayd he again vnto hi. I knowe
none holper thā is Chyrst & his Apostles. ^{x monachis} He answer-
and as for that determination. I wote it
is none of clerycs. for it standeth not wolly
the scripture, but manifestly against it.
If it be þ churches as ye saye it is. it hath
þens heis onely sins þe received þ greate ^{Papsons}
D b payson

The great processe agaynst
popson of wordly possessions & notaforz.

Then asked they hym / to stoppe hym
mouth therwith. If he believed not in the
determination of the church.

In b. 11
B. 11
Th. 6. 2. 2.

And he said vnto them. No forz soth forz
it is no God. In all ourre Crede is in bus
thysse mentioned concerning beleue. In
God the fatherr/in God the sonne/in God
the holygoost. The bygthe, the death, the
buriall, the resurrection and ascensyon of
Christ hath none in forz beleue bat in hym
Repenteþ þer hath the churche, the sacramen
tes, the forȝeuemes of synne, the latter res
urrection, noȝ þer the lyfe euerlasting as
noȝ other in than in þis holygoost.

Confess. Then sayd one of the lawiers. Tush,
as in their þ was but a wodis of office. But what is
one leas
nowing.

The beli
uech man
in the
pape.

The lord Cobham answered. Wher
believe I (as I layde afors) þ al the scrip
tures of the sacred Bible are true. All that
is grounded vpon che I beleue chrough
ly. for I know it is Gods pleasure that
I shuld so do. But in poure lordly lawes
and þerill determinacions haue I no bele
ue. for ye be no part of christs hulþ chur
ches as yow are dedes doth shew. But ye

are

The lord Cobham.

are very antichists obstinately set against his holy law and will. The lawes that ye haue made are nothing to his glorie, but onely for your bayne glorie and abhominable couuerousnesse.

This, they said, was an exceeding heresy (and that in a great fume) not to beleue after the determination of holy church. An heresie
Papistes.

Than the Archbisshop asked hi what he thought holy church?

We said unto him: My Beleue is that holy church is the number of them which shall be saved, of whom Christ is the head. Of this church one part is in heauē with Christ, an other in purgatorie (you say) and the thid is here in erthe. This later part standeth in thre degrees, in knighthodes, priesthode, and the comunaltē. as I saide afore plainly, in the confessyon of my Bes-
Confydere
him to be
than a
shrewed ha-
deling.

Than saide the Archbisshop unto him Can ye tell me who is of this church?

The Lord Cobham answered. Pea-
truly can I.

Than said Doctorz Walden the Prior coer. Wiche of the Carmelites. It is doubtē unto Walden
Prior coer. Wiche
of the Carmelites.
nitas / li.
2.22.2. you who is theſcof. For Christ larch in Capoſt.

Mats.

The great processe against

Math. Molite iudicare. Presume to iudge no man. If ye here be so ziddin þ iugement of your neighbour or brother, muche the more þ iugement of yout superiour.

The lord Cobham made him thys answere, Chrysþ sayth also in the same sel mo chapter of Math. That lyke as the yll iudgement is knowe by hys yll frute, so is a false prophete by his works, appeare they never so glorioous. But that ye left behynd ye. And so in Iohann he hath this text. Operibus cunctis dite. Believe you þ outward doings. And so in an other place of Iohann. Justum iudicium iudicare. Whan we knowe the thing to better, we may so iudge it, and not otherwise. Soz David sayth also. Recre iudicium sp̄ filii hominum. Judge rightly always þ children of men. And as soz yout superiour. Wære ys of Christ, ye shuld be meek ministris; and no prouide superiours.

Than sayd doctor Walden unto him, ye make here no difference of iudgements. Ye pue no diversitie betwene the yll iudgements, & Chrysþ hath sozbiddē, & the good iudgements; & he hath comaued us to haue. Rash iudgement & right iudgement, is one to you. So is judgement þsumme

2387.

**John. 5.
John. 7.
Deut. 1.**

**Psalms.
Diversitie
of iudgements**

The lord Cobham.

I bound judgement of office. So swift judges
in alwayes are þ learned scolers of Wicleue.
In to whome the lord Cobham thus an ^Apetyght
outhered, it is wel sophistred of you to sooth answere.
þreposterouse are your iudgements euer ^{Esay. 5.} ^{Esay. 5.}
þe more. For as the Prophet Clay sayþ, þe
ll to judge þil good, and good þil. And therfore
þe þe same Prophet concludeth, that your
er wayes are not Gods wayes, nor Gods
In wayes your wayes. And as for that vertu
ouse man Wicleue, whose iudgements ys
And so hyghely d. sayne: I shall saye here for
my part dooth before God and mā. That
before I knewe that dispised doctrine of Walden in
his, I never absteyned from synne. But prefacione.
þys I learned therin to feare my Lord ^{doctrina.} ?
God it hath other wise. I trust, bene with
me: so moch grace could I neuert finde in
all your gloriouse instructions.

Then sayde doctor Walden again yet a most bak
unto hym. It were not well wþth me, so þappit.
meny vertuous men living and so many
learned men teaching the scriþuris, being
also so open, & the examples of fathers so
plentuouse, if I thā had no grace to ame =
de my lyfe till I hearde the deuell preache.
Saint Piero saith, þe whiche scheketh sus
the

The great processe agynst

Wiccon. che suspected masters / shall not fynde the
in breuerari emmynoz. mydday lyght but the midday deuell.

Luk. xi.
Iean. x.

Doctours
whiche
scriptures
sayle.

Followers
of Cap-
phas.

Other
blinde-
nes.

The lord Cobham said / your fathars the
olde Pharisées ascriped Chrysostom
cles to Belzebub / and his doctrine to the
deuel. And you as their naturall children
haue still the same self iudgement / cōcēting
his faithfull followers. They þ rebuke
your vicious lyuings / must nedes be heret
ykes / & that must your Doctours proue
whan ye haue no scripture to do it. Thā
said he to them al. To iudge you as ye be
scriptures we nedes no farther go thā your owne pro
p̄e actes. Wherē do ye fynd in all Gods
lawes / that ye shuld thus lyt in iudgement
of any Chistenn men / or yet sentenç any
other man vnto deach as ye do here daily?
No ground haue ye in all the scriptures so
lordely to take it vpon ye / but in Annas
and in Capphas / which late thus vpon
Chrysostom vpon his Apostles after his
ascencion. Of the onely haue ye take it to
iudge Chistens memores as ye do / & ney
ther of Peter nor Iohan.

Than sayde some of the lawyors. Yes
forsooth Sir / for Christ iudged Judas.

The Lord Cobham sayd. No. Christ
iud-

The Lord Cobham.

the budged him not. But he iudged him selfe: & therupon went forth, & so did hang him selfe. But in dede Christ sayd wō vnto hiſ for that couetous act of his as he doth yet spyl vnto many of you. For les þ venime was ſhed into þ church, ye never followed Christ: neither yet haue ye ſtand in the per fection of Gods lawe.

*Sermons
Cambridge.
ſig. vii. 2.
cap. 47.*

Than asked him the Archbyshoppe, what he meant by that venime?

The lord Cobham sayd / your poſſeſſions and lordhippes. For than cryed an Ralphus Cestrensis in Poth chz. li 4. cap. 25. nūgell in the ayre, as your owne chzonynges mencioneth, wo, wo, wo, this day is venime ſhedde into þ church of God. Be-foze that tymē all the Byſhops of Rome were martirs in a maner. And les þ time we rete of very few. But in dede ſens þ ſame tyme, one hath put down another, one hath poſloned an other, one hath curſed a other, & one hath flayne another, & done much more miſchefe beſides, as all þ chz Pope, anticheſis of christ. and the niceſt teller. And let all men conſpoze well chzg. That Christ was meke and merciful. The Pope is prouding a tirant. Christ was pope & forgauſt. The Pope is riche & a moſt cruelf manlyaper, as his bage

The g^treat processe agaynt

dayly access doth prove him. Rome is the
Rome is a. very nest of Antichrist. And out of þ nes-
tichristes cometh all his Disciples. Of whom
þ Prelates, þ Priests and þ Monkes are the
body. And these pylde friers are the Tayle
whyche couereth his moost fylthy part.

Than sayd the P^rp^t of the f^rye Au-
gustines. Alac sir why do ye say so. That
is uncharitably spoken.

And the lord Cobham said. Not onely
is it my saying, but also the prophet Elia
pes longe afore my tyme. The Prophet
sayth he, which preachech lyves, is the cap-
te behinde. As you fryers and monkes be
lyke Pharisies diuided in your outward
apparell ad usages so make ye diuisyon
mong the peple. And thus you with such
other, are the very naturall Members of
Antychrist.

Than sayd he vnto the all. Christ saith
in his Gospell. Woto you Scribes and
Pharisees, ypocrites. If oure close vp th
kingdom of heauen before men. Ne yther
entre ye in your selues. nor yet suffice an
other that wold entre into it. But ye ston
up þ ways therunto with your owne tra
ditions: and therfore are ye þ household o

Saturday, 23.

The lord Cobham.

Untchistye will not permit Gods very
te to have Passage, noz yet to be caught of
his true ministers, fearinge to haue your
wickednes repulid. But by such bayne
flatterers as upholde you in your mische
ues, yr suffre the common peple mosi mis
serably to be seduced

Than saide þ Archbisshop. By oure lady A wyse
sir, there shall no such preach wthin my Prelacie,
Diocese (and God will) noz yet in my iuris
diction (yf I may knowe yt) as either ma
keþ diuision or yet dissencion amoungt the
poore comons.

The lord Cobham sayd. Both Chyst
& his Apostles were acculed of sedicio ma
king, yet were they most peaceable men. Both
Daniel & Chyst prophetyed, that such a
troublous tyme shulde come: as hath not
beneyt sens þwoylde beginning. And
this prophecye is partly fulyfilled in your
daies & doinges. for many haue ye slaine prophetyed
alredy, & more wyl ye slé here after, if God
fulfil not his promes. Chyst saith also, if
those dayes of yours were not moxened,
scarsly shuld any flesh be sauad. Therfore
loke for it iustly, for GOD wyl shorthen prophety
your dayes. More ouer though Presteris Presteris.

Luk.23.
Joan.16.
Dan.12.
Math.24

E and

The great processe agaynst
Deacons and deacons for preaching of Gods word
and for ministering the sacramentes with
prouision for þe poore / be gründed in Gods
lawe yet haue these other seices no maner
of ground therof / so farre as I haue red.

Marke
this booke
king of sa-
than.

Art. 6.

The first
article.

Than a doctour of lawe / called master
Johan kempe plucked out of his bosome
a copye of that byll whiche they had afore
sent hi into the tower / by þe Archbisshops
council thinking therby to make shrewer
woork with hi. þfor they were so amated
with his answeres (not al unlike to the
disputed wþh Steuen) that they knewe
not well howe to occupye the tyme / ther
wyrtes and sophistry (as God wolde) so
sayled them that day.

My lord Cobham sayth this doctoz
we must bretely know your mynde con-
cerning these. iiiij. poyntes here followig.
The fyfth of them is thys. And than he
redde vpon the byll. The fayth and the
decreacion of holy churche touching þ
blessed sacrament of þalter is this. That
after the sacrament all wþdes be ones spo-
ken by a Prest in hyg. Mass / the mate-
ryall bread that was before bread / is tur-
ned into Christes very bodye. And the
mate

The Lord Cobham.

materiall wyne that was before wyne is turned into Christes very bloude. And so there remained in the Sacrament of the aueter fro thens forz no materiall bread nor materiall wyne which were there before the sacramentall wordes were spokē. **Sir beleue ye not this:**

The Lord Cobham sayd. This is not my beleue. But my faith is (as I sayd to you afore) that in the worshypfull sacrament of the aueter is very Christes body in fourme of bready.

O Christ
knyghte

Than said the archbisshop. Sir Johā ye must say otherwile.

The lord Cobham saide. Naye that I shall not if GOD be vpon my syde (as I trust he is) but þt there is Christes body in fourme of bready as þt come beleue is.

Wiccon
stauncy.

Than redde the doctor againe.

The second point is this. Holy churche hath determined þt every Christē manys using here bodily vppon earth ought to be shryuen to a priest ordained by þt church if he may come to hi; sir what say ye to this?

The lord Cobham answered and sayd. A diseased or soze wounded man had neede to haue a sure wyle Chyrgian and a true

The great processe agaynst

Confessio
of sinner
to god only.

true, knowing both the ground & the daſter of the ſame. Whooſt neceſſary were it therfore to be fyrt ſhauen unto God, who only knoweth our diſeaſes and can helpe vs. I deny not in thiſ the going to a prieſt, if he be a man of Good lyfe and learninge for the lawes of God are to be required of the prieſt which is Godly learned. But if he be an ydioſe or a man of viciouſe lyuynge he is no curare, I ought rather to ſice fro hi than to ſeke unto hi. for ſonner migh I catche yll of him that is noughe, than any goodneſſe towardes my loule heyl.

Mal. ii.
Prieſtes.

The iii.
prieſte.

Antichriſt's king-
dome.

Than redde the Doctour againe. The third point is thiſ. Christe ordeined ſaint Peter the Aþotle to be his vicar heire in æther whiche ſee is the churche of Rome. And he graunted that the ſame powe which he gaue unto Peter, ſhulde ſucceede to all Peters Successours, which we call now Popes of Rome. By whiche ſpeciall powe in churches particuler be ordeined Prelates, as Archbiþops, Parsons curates and other degrées more. Unto whō Chriſten men ought to obeye after the laſmes of the Churche of Rome. Thiſ is the determination of holy churche. Sic beileus

The lord Cobham.

ye not this:

To this he answered and said. He that who is
foloweth Peter moost nighest in pure ly- next unto-
ning/ is next unto him in succession . But ^{pece.} But
pout Lordely ordre estemeth not greatly
þ lowly behauer of poze Peter, what soe
uer ye p[ro]fe of him. Neither care ye great
lye for the huble maners of them that suc-
ceeded him cyll þ time of Siluestre/ which
for the moxe part were martirs/ as I tol- No suc-
de ye afore. Ye can let all their good cond ^{cession} s , etc.
cions go by you/ and not hurt your selues
with them at all. All the wozlde knoweth
thys well enough by you, and yet ye can
make boast of Peter.

Whiche, one of the other doctors axed
him. Than what do ye say of the Pope? ^{Doctors} deuyll.

The lord Cobham answered. As I said
before. He and you together maketh who
le the great antichrist. Of whom he is the Antichrist
great heade, yow bysshops Priestes, Pre- ^{ites body.}
lates and monkes are the body, & the beg-
ging friers are the taile, for they couer þ
filthinesse of you both / with their subtile
sophistrie. Neur will I in conscience ob-
ey any of you all/ cyll I see you w Peter
follow Chirst in conuersation.

E iii Tham

the.iiiij. art
ticle.

The great processe against

Than redde the doctour againe. The
fourth poi: is this. Holy church hath de-
termined that it is meritorious to a chy-
sten manne to go on Pilgrimage to holy
places. And thare specially to worship ho-
ly relikes ad ymages of saintes. Apostles
Abhorrira Martirs confessours: and all other sain-
tes besydes approued by the church of Ro-
me. Sit what say ye to this?

What is to
be done
with ma-
ges.

Saints are
couetous
beggers.

Wherunto he answered. I owe them
no seruice by any comandment of God:
and therfore I minde not to leke them for
your courtoynes. It were best ye sweep
the layre frō copwicks & duste: & so layed
them vp for catching of scathe. Dyls to
bury them faire in the ground: as ye do o-
ther aged peple which are Gods ymages.
It is a woderfull thing that saintes now
being dead shuld become so couetous and
nedye: and therupon so bytterly begge-
nesse and begynge. But this I saye unto
you: & I wold all the world shuld marke
it. That with your shernes and Idolles/
your fayned absolutions and pardons/ye
drawe unto you the substance welthe: &
cheke pleasures of all Christen realmes.

Whyp

The Lord Cobham.

Why Sir (said one of the clerkes) will ^{A welpe} of satan
ye not worship good ymages?

What worship shuld I geue vnto the? sayd the lord cobham.

Than sayde fryst Palmer vnto him. Hypocrisie
Sir ye wyl worshyp the croesse of Chyrist, for his sake
that he dyed vpon it.

Whare is it sayd the lord Cobham?

The fryst sayd. I put ye the case Sir <sup>A devot sh
beggerye.</sup>
that it were here euuen now before you:

The Lord Cobham answered. This
is a great wyle ^{A manne} to put me an ar-
nest question of a thing, ad yet he his selfe
knoweþ not whare þ þing it selfe is. Yet
ones again aske I you. What worshyp I
shuld do vnto it?

A clerke said vnto him. Such worship
as Paul speaketh of, ad that is this. God ^{Sal. viii}
forbidde that I shuld ioye but onely in þ
croesse of Jesuchrist.

Than sayd þ lord Cobham: & spreade
his armes abroade. This is a very croesse ^{A christen}
yea and so moche better thā your croesse of knyght.
wonde in that it was created of God. Yet
will not I leke to haue it worshipped.

Than said þ Bisshop of Londo. Sir ^{A bruysh}
ye wote wel þ he died on a material croesse ^{Wytches}.

The Lord Cobham sayd. Yea and I

The great p[ro]cesse against

Wote also that our saluacion came not in,
Avery mā by that mater yailcrosse, but alone by him
of god. which dyed ther vppon. And well I wote
that holy saint Paull reiopled in none os
ther crosse, but in Christes passion & death
onely, & in his own sufferings of like p[re]-
secution with hi[n] for the same selfe veris-
tie that he had suffred to[re] afore.

O drups An other clerke yet asked him. Wyllyg
in eternate. than do none honour to the holy crosse:

We answered him. Yes, if he were my
ne I wolde lay him vp honestlye, and see
vnto hi[n] he shuld take no moze scathas as
broade nor be robbed of his goodes as he
is now a dayr.

Slaunde- Than sayd the Arc'hbishop vnto him
red with the truth. Sir Johan, ye haue spokē here many wo-
derfull wordes to the slaudrouus rebuk of
þ whote spirituallé, geuing a great yll ex-
ample vnto the common sort here, to ha-

The serp't ue vs in the moze disdayne. Mochetyme
sheveth haue we spent here abought you, and al in
vaine so farre as I can see. Well, we must

be now at this shor[te] point with you, for þ
day pasteth away ye muste eyther submit
your selfe to þ oþdynaunce of holy churche,
or els thowre your selfe (no remedy) into

mooch

The lord Cobham.

Moost depe daunger. Se to it in time, for
anon it will be eis to late.

The lord Cobham said: I knowe not
to what purpose I shulde other wise sub- None off
mitte me. Much more haue you offended ^{it} done.
me, than euer I offendēd you, in thus trou
bling me before thys multitude.

Than sayd the Archbisshop againe vn
to hi. We ones again require you to remē ^{a wolwith}
byre your selfe wel, and to haue none other ^{offer of ge}
opiniō in these maters, than the vniuers ^{tynnes.}
sallfayth and beleue of the holy churche of
Rome is. And so lyke a obediet child to re
turne agaist þ vnitē of your mother. Se
to it. I say, in time, for yet ye may haue re
medy where as anon it will be to late.

The lord Cobham sayd exp̄esly bes
fore them all. I will none other wise bele
ue in these pointes, than I haue tolde ye
here afore. Do with me what ye will.

Finally thā the archbisshop sayd. Wel,
than I see none other, but we must nedeg ^{abomina}
do the lawe, we must procede forth to the ^{bis the ness}
sentence diffinītive, and both iudge ye and ^{emurthe}
condempne ye for an heretike. ^{ters.}

And wyth þ the Archbisshoppe stode
þp, and redde therē a Byll of his condeim
nation

O constante
christiane.

The great processe agaynste
nacion/ all the clergye and layte avaylyng
their bonnettes/ And thys was therof the
tenour.

The diffititue sentence
of his condempnation.

Et magno
processu
Thome
Beundeli.

In Dei nomine. Amen. Ros Tho-
mas permissione diuina Cantuarie
ensis ecclesie Archiepiscopus/ mea-
tropolitanus totius Anglie primas/ & A-
postolice sedis legatus/ & so forth in bat-
berous latyn/ which we haue here transla-
ted into Englysh for a moxe playne under-
standing to the reader.

In þ name of God. So be it. We Tho-
mas by the suffraunce of God/ Archbis-
hop of Caunterbuty/ metropolitane/ and
primate of all England/ & legate from the
Apostolyke seale of Rome/ willeth this to
be knownen unto all men. In a certein cau-
se of heresie & vpon diuerse articles/ whe-
re vpon sir John Didecastel knight and
lorde Cobham/ after a diligent inquisition
made for the same/ was detected accused
and presented before vs in our last conuo-
cation of all our prouince of Caunterbury
helden in the Cchedrall Churche of
Paules at LONDON. At the laufull
denouement and requyt of our univer-

The lord Cobham.

all clergyn in the seid conuocation we pro-
ceded against him accordinge to the lawe
(God to witnes) with al þ tauer possible.
And folowing Christes example in all þ
we might which willeth not the death of
a synner / but rather that he be conuerted
and lyue we toke vpon vs to correet him,
& sought all other wayys possibill to brig hi Eze.18.
Eze.32.
againe to the churches vnytē / declaringe
vnto hym what the holye and vniuersall
church of Rome hath sayd / holden / deter-
mined / and taught in that behalfe . And The Wolfe
wold a pe-
farre wyde and so stifnecked / that he wold charitable
not confesse his erroure / noz pourge him
selfe / noz yet repente him therof . We yet pp-
teing hym of fathery compassion / and in
tierlye desorynge the helthe of his swole /
appoynted him a competent tymme of deþ
beracion / to le if he wold repente and seke Se / if they
shew not
the ielues.
to be reformed . And sens we haue found
him worse and worse . Considering ther-
fore that he is incorrigible / we are driven
to the very extremitie of the lawe / and w
great heurnes of hart / we nowe procede
to the publicacyon of the sentence diffini-
cyng agaynst him .

Cham

The great processe against

Zopotes/
hnaues/
&beates.

Than broughe forth an other byt
conveyning the layd sentence, and that he
redde also in his bauger Latyne.

Christ in nomine iuuocato, ipsumq; solum
pre oculis habentes. Quia per acta inacti-
tata, and so forth. Whiche I haue also tra-
nslated into Englysh that men may vnder-
stand it.

Ex magna
processu
Thome
Beundeti.

That chur-
ch is an
whore.

These is
char pa-
tron.

Christ we take unto witnes, þ nothig
els we seke in this our whole enterpryse,
but his only glori. Soz as much as we ha-
ue found by dyuerse actes done, broughe
forth, & exhibited, by sondry evidences, syg-
nes & tokenes, & also by many most mani-
fest proues, the seid sir Johan Oldcastell
knight & lord Cobham, not only a evidec
heretyke in hys owne persone, but also a
mighty maineyner of other heretikes a-
gainst the faith & religioun of the holy and
vniuersal church of Rome, namely about
þ tƿe sacrametes of þ alter, & of penaunce;
besydes the Popes power & pilgrimages.
And that he as the chyd or iniquitec
kenes, hath so hardened his hart, þ he will
in no case attend unto the voice of hys pa-
stor. Neþher wyll he be alured by
strayght Admoniſhmentes. Soz yet be
brought

The lord Cobham.

brought in by fauourable wordes. The
worlynes of the cause fit it wayde on the
one side, & his unworlynes againe conside-
red on þ oþre syde, his fautes also aggra-
uated, or made double through his dāna ^{A colour of} deceit is
ble obstinacy. We being loth that he w̄ is this,
nought shuld be worse, & so with his con-
tagiousnes infect the multitude. By the
sage councells and assent of the very discrec-
tathers our honourable bretheren & lordes
Bishoppes here present, Richard of Lōddo,
Henry of Wynchester, and Benet of Ban
gor, & of other great learned & wylle me he
re, both doctours of diuinite & of þ lawes
canō & ciuyle, secular & religious, with
dyuerse other expert men assisting vs, we
sententually ad dysfinitiuitly by thys p̄re-
sent writing, iudge declare and condem-
ne the seid sir Johan Oldcastell knyght
and Lord Cobham for a most pernicious
& detestable heretike, convyced vpon thg
same, & refusing vterly to obey the chur-
che agayne, commyssyng hym here from
hens forth as a condemned heretik to þ
secular iurisdiction power and iudgement
to do him ther vpon to death. Furtheres
more we excommunicate and denounce
^{A sort of}
^{beates.}
^{As Cap-}
^{phaserd}
^{Chyr.}
cursed

The great processe against

Christ is a cursed not only this heretik/here presēt,
condēned but so manye els besydes as shall here af-
in his faith fet in fauer of his errouer eyther receiue hi-
fullmetze. or defend him/coūsell him or helpe him/or
any other way mainteine him/as very fau-
ters/receiuers/defenders/councelers/ay-
ders/and maynteyners of condemned he-
retrikes.

* oī spiriti-
uall these
soul fa-
thers are.

* antichrist.
ſorrell
Lutſchins
ſouldyngs

And that these premyses maye be the
better knownen to all faythfull Chyisten
Men/we commit pt here vnto your char-
ges/and geue you straighe Commaun-
dement therupon by thys wrytyng also/
that ye cause this condēnation and di-
finitiue sentence of excommunicacion/
concerning both thys Heretypke and hys
faunders/to be publyshed thorough ouce all
dyoceses/in Cyttes/townes/and bylla-
ges/by your Curates and parыш Priests
such tyme as they shall haue most recour-
se of People. And se that it be done after
this sorte. As the People are thus ga-
thered deuoutlye together/lett the curate
euery where go into the pulpet/and there
open/declare/and Expounde thys Pro-
cesse in the Mother tonge/in an audyble
and intelligible Rōyce/that yt maye well
be per-

The Lord Cobham.

be perciued of all men / and that vpon y^e ^{No such}
feare of this declaracion also the People ^{box ce for} the Wolpell
maye fall from their yll opinions concei-
ved now of late by sediciose preachers.

Moze ouer we will that after we haue de-
livered vnto yche one of you Bisshoppes
(which are here present) a coppye heretofore
y^e cause the same to be written out again left vndone
into dyuers coppies / and so to be sent vnto ^{Non offyce}
to the other bisshops and prelates of oure chyrche ^{to Antyp/}
whole prouince / that they may also see the
contentes therof solēpnely publisched w^t
in their dioceses & cures. ffinally we wyll
that both you and they signifie again vnto
vs seriously and distinctly by your w^ty-
tings / as the matter is without fayned co that point.
lout in euery point perfourmed / the daye
wheruppon ye receyued thys processe / the
tyme whan it was of you executed / and
afier what sort it was done in euerye con-
dicion according to the tenour herof / that
we may knowe it to be iustly the same.

A coppye of thys W^ticynge lene Tho Thomas
mas Arunde the Archbyshop of Caun= ^{walden.}
terburye / afterwarde from Maydeston ^{in fasciculis}
the x. Daye of October / within the same wiclew^{i s aniorū}.
Yeare of oure Lord. M. cccc, and. xiiij.

vnto

The great p^rocesse agaynst

b^tnto Richard Clifford the bishop of L^ddon/ which thus beginneth. Thomas per la
missione diuina. &c.

Richard
Clifford.

The said Richard Clyfford sent another copppe therof enclosed within his owne letters vnto Robert M^ascall archde^cclerke f^ryer which was then Bisshop of Verford in Walis, written from Madha the xxiiij. day of Octobre in the same yere and the beginning therof is this. Reuerend de in Christo pater. &c.

Robert
M^ascall.

The said Robert M^ascall directed another copy therof from Lendo the xxviij. day of November in the same yere enclosed in his owne commission also vnto his archdecons and deanes in Verfforde & Shrewsbury. And this is therof the beginning Venerabilibus & discretis viris. &c. In like maner did the other bisshops within their dioceles.

Ex anno
exemplari.

Mart. 10
Judea.

After that þ Archbisshop had thus re^d exemplari. the byl of his condempnation with most extremitie before the whole multitude: the lord Co^tham sayd with a moost therefull countenaunce. Though ye judge my body w^t is but a wretched thing, yet a I certaine & sure that ye can do no harme to my soule no more.

The lord Cobham.

Lo whiche than could Sathan vpon the sou ^{Math. 10}
perle of Job. He that created that wil of his ^{Job 1:10}
infinite mercys and promyses saue it. I haue
therin no maner of doubt. And as concer-
ning these articiles before reherled. I wyl <sup>A worthy
warriour.</sup>
stande to them euen to the very death by the
grace of my eternall God.

And therwith he turned him vnto the
People, casting his handes abroade and
saying with a very loude voice. Good Chri-
sten people, for Gods loue for welware of
these men. For thy will is begyle you & Christely-
nesse leade you blundelynge into hell with them ^{warners}
selues. For Christ saith plainly vnto you. ^{Matthew 23:13}
If one blind man leadeth an other they a-
re lyke both to fall into the dytche.

After this he fell downe thre vpon
his knees, and thus before them all prayed
for his ennemis, holding vp both his han-
des at his eyes towards heauet, saying; ^{I. e. prayed}
Lord God eternall. I beseeche the for thy ^{for his enimies}
great mercies sake to ferge me my ylustres
if it be thy blessed will. And thā he was de-
lyuerted to Spy Robert Moryce, and so
ledde forth againe to the Tower of Lon-
don. And thus was there an ende of that
vapes worke.

F - Whyle

The great processe against
the hereto Whyle the lord Cobham was thus in the
exemplar to come, he sent out priuily unto his frindes
London. And they at his desire wroote this lyte bill
here folowinge, causing it to be set vp in di-
uerse quarters of London, that the peple
shulde not beleue the flaudres and lyges
his rounemers the bishops leuaunts and
Prestes had made on him abroade. And
this was the letter.

For as moch as sir Johan Videcastre
knight and lord Cobham is vntenuely con-
victed and impayled fally reported
flaudred amonge the comen people by his
aduersaries that he shuld otherwile both
falle & speake of the sacraments of þ church
and specially of the blessed sacrament of þ
auiter than was wryten in the confession
of his beleue, whiche was indefted and ta-
ken to the clergy and so set vp in diuers
pen placra in the cite of London. Know
þe it here to all the wold, þat he never si-
þavied in anr poynþ therfor, but this is
playnly his beleue, þat all the sacramen-
tis of the church be profitable and expe-
dient also to all them þat shalbe sauued, le-
ving them after the maner that Christ and
his true churche hath ordyned. Further
more

A testimo-
niall made
by hys
tryndes,

In stoppe
þerfore lyp-
pes.

A reher-
salles of his be-
lues,

The Lord Cobham.

andre he beleueth that in the blessed sacrament of the auiter is vereip & truely Christes body in fourme of bread.

After thys the bisshops and Preestes were in moche obloquie both of the nobilitie and comens / parcell for that they had in hate of so cruelly handeld the good lord Cobham The clergy
the people. and parcellye againe bycaule hys opinion (as they thought at that tyme) was per-
fyght concerning the sacrament. As they
feared hys to growe to futher inconve-
nience towarde them both wayes / then A practy-
cally
it of falle
drew their heads together / and at the last priestes.
consenser to vse another practyce somewhat
contrary to that they had done afore.

They caused it by and by to be blowne as
broade by their frend seruaunts / syendis
and babeling Sir Johnnes / that the layde
lord Cobham was becomen a good man /
and had lawlye submited him selfe in all
things unto holy church vererly / chaun-
ging his opinion cōcerning the sacrament.

And therupon they conrefayted an ad-
miration in his name / tha: the peple shuld These alle
ther com-
take no hold of that opinion by any thing mo feates
they had hearde of him before / and to stan-
de so in: he more. Awe of him Consider-

The great processe agaynſt
inge hym so great a manne/ and by thens
ludvurd.

This is the abſuracioſ (ſay they) of hy
John Didrakeſtell Knight, ſomume the
Lord Cobham.

An abjuration counterfayted
of the diſhopper.

Warden in
ſacraclulo ſi-
zaniotum
Wickeuii.

Marke frō
Whens this
yere e. o.
Meth.

Fine work
manſhip, I
make.

In Dei nomine, Amen. I John
Didrakeſtell deounced, direced ad
conuyced of and vppon diuerſe ar-
ticles ſauering both heresy and error, be-
fore the reverend father in Christ and my
good lord, Thomas by the permission of
God lord Archbiſhop of Caunterbury
& my lauful & rightfull iudge in þ behalfe,
expressely graunt and confesse. That as
concerning þ estate & powȝ of þ moost ho-
bliſhops, his Biſhops, & his other Pele-
ſages, þ degrees of the church, & the holy ſa-
cramentes of the ſame, ſpecially of the ſa-
cramentes of the auſter & of penance, &
other obſeruaūces beſides, of our mochte
holy church: as pilgrimageſ & pardons, I
affyȝme (I ſay) before the ſaid iueredis-
ther Archbiſhop & els wher þ I bringy
ſeduiced by diuerſe ſedicioule Preachers.

halu

The lord Cobham.

haue greeuously erred & heretically persistes
blasphemously answered and obstinately
þy rebelled. And therfore I am by the sayn
the reuered father, before þ reuerend fathers
in Christ also the Bishops of londó, Win-
chesore, and Bangor lawfullye condéned
for an heretike.

Neuerthelesse yet, I now remembereig
my selfe and coueting by this meane to a: ~~as~~ good
wolde that temporall payne whiche I am ~~are~~ laun-
þy to suffet as an heretike at the a: ~~as~~ deser.
my signacion of my most excellent Christen
prince ad liege lord, King Henry the fift,
nowe by the grace of God most worshype
kyng both of Englande and of Fraunce,
as minding also to preferre þ wholsome detrs
mynacyon, sentence, and doctrine of the
Holy and Universall Church of Rome,
before the vnholsom opinions of my selfe, ~~as~~ whose
my teachers, and my followers. If truly, is that
willfully, deliberatly, & throughly, rofesse church,
graunt, & affirme the most holpe fathers
in Christ sainct Peter the Apostle ad his
successours Bishoppes of Rome, special
lye nowe at thy tyme, my most blessed
lord Pope Iohan by the permisson of
SOD the xxiij. PDPCE of that names
f iij which

The next propositio[n]t

Deinde which nowe holdeth Peters seale & þer
þe people of thē in their succession) in full st̄ength &
þe same power to þe Christes vpcar in earth had the
head of the churche myntaunt. And þat has
þe strength of his office (wher though
he be a greate sinner ad afoxe knewe of God
Yerre fal to be damned) he hath full auctorite and
þe power to rule & gouerne bind & loose lawe
& dñe. or accorde & assygle al other Chri-
st men.

And agreeably styl vnto this, I confesse
graunt, ad affirme all other Archbischop-
pes, Bysshoppes ad Prelates in their pro-
vinces/dioceses, ad parishes (appointed
by the leid Pope of Rome to assayle him in
his doinges or busyness) by his deccresca-
dicts here, nons or vertue of his office, to haue had
in tymis past, to haue nowe at this tymis
& that they ought to haue in tymis to come
auctorite and power to rule and to gouer-
ne bind & loose curse & assygle þe subiecc-
es or peoples of their aforesaid provinces, di-
oceses, & parishes, & þy they sayd subiecc-
es or peoples ought of right i al things to
obey them. Furthermore I confesse graunt,
and affirme that the sayde supþeuall fa-
thers, as our moost holy father the Po-
pe, &

Wnto vnde
þerhat by
þe 1. repou-
þest

The Lord Cobham.

Archbishops, Bysshops and Prelats ~~Is not~~ haue had/hauie now and ought to haue he ^{this kyng} reaſter/aucthorit and power for the esta-
te / ordre and gouernance of theyr sub-
iectes or peoples to make lawes/decrees/
statutes and constitutions yea and to pu-
blysh commaunde and compell theyr said
subiectes / & peple to þ obseruatiō of the.

Wherouer I confesse graunt and af-
fyme þ all these to þe Lawes/decrees/
statutes and constitutions made publy-
shed and commaunded accordyng to the
fourtme of Iピrituall lawe / all Churche pe-
ple and every man in hym selfe is straight-
ly bound to obserue and mekeleþ to obeye
accordyng to the direc̄tione of the þe lawe
powers. As the lawes/statutes/canons &
constitutions of our moost holy fater þ.
Pope incorpozated in his decrees/Decre-
tals/Clementynes Codes/Charles/Re-
scriptes/Exciiles and extravagantes the gage is
word ouer all. And as the prouinciall sta-
tutes of Archebishops in their prouincies
the synodall actes of Bysshops in theyr
dioceses/and the commendable rules and
customes of Prelates in their Colleges/
and Curaces in their parishes al Chri-

The great processe against

In collera-
lere p. 225
say they
sten people are both bound to obserue and
also moost mekely to obeye. Duer and bes-
sides all this, I Johan Widelcastell vicer-
lyc fforlakinge and Renouncyng all the
aforesayd Errours and Heresyes and all
other errours and heresyes lyke vnto thes
lay my hand here vppon this booke of holy
Euangelye of God & sweare, that I shall
neuermore from hys forth hold these so-
said heresyes, nor yet any other lyke vnto
them wetingly. Neþher shall I geue cou-
sell apde, Helpe nor ffauer at any time to
them that shall holde, Teache, affyrmē, or
maintaine the same, as God shal helpe me
and these holy Euangelyes.

Never ma-
de ye such
an oþre.

This kna-
uerz man-
z in the
atyll.

The blas-
phemouse
bible of
paputes.

And that I shall from hys forth faith
fully obeye and inuiolably obserue all the
holie lawes, Statutes, Canons, and con-
stitutions of all þ Popes of Rome, Arch-
bissshops, Bisshops and Prelates, as are
contayned and determined in theyz holie
Decrees, Decretals, Clementines, codes,
Charters, Rescriptes, Sceptyles, Sunt-
mes Papall, Extrauagantes, Statutes
prouinciall, Accessynodal and other oþ-
dinary rulz and Customes Constituted
by them or that shall chaunce hereafter by
telle

The lord Cobham.

rectly to be determined or made. To the
se and all such other wyl I my selfe with
all powr possible applye. Besydes all this,
the penaunce which it shal please my said
reuerend father the lord Archbisshop of ~~Warke~~
Caunterbury here after to enoyne me for this hande
my sinnes. I will mekely obeye and faith ^{inge-}
fully fulfylle. Finally al my ~~Seducers~~
and false teachers, and all other besydes,
whom I shall hereafter knowe suspected
of heresye or errors. I shall effectuallye
Present or cause to be presented vnto my
sayd reuerend father lord Archbisshop or
to them whiche hath his auctorite so lond ^{This}
as I can conueniently do it, and see þ they charge
be corrected to my btermoost power. ^{geue they}
^{cōmenly.}

A M E R.

The cruell complaint of the clergy and tyzannouse acce therbypon made.

Rever came this abiuratyō to the
handes of the lord Cobham, nry ^{The deuill}
that was it compyled of them for ^{hath not}
that purpose, but onely therwyth to bles ^{nicke waps}
re the eyes of the unlearned multitude.
And whan they perceyued that Polycye
wolde not helpe but made moze and moze
ff v against

Es statu
to parlia
mentice
ges h̄n
vici.e.

The cla
mout of
papistes.

There
er
a pice fo
superbelasg.

The great processe agaynst
against them than soughe they out and o
ther false practyse. They went vnto the
king with a most greuoule complaint ly
ke as they did afore in his fathers tyme, þ
in every quarter of the realme by reason of
Wicleues opinions and the said lord Cab
ha were wonderfull cōtenyngs rumours
tumultes vprours confederations diss
sencies diuisions differences discordes
harmes launders sculmes sectes sedicis
ons perturbationes parels vnlauffull ass
blyes variaunces strifes fyghtinges ces
betiuouse cuffelinges and dayly insurtec
tions. The churh (they said) was hated.
The diocesanes were not obeyed. The o
dinaries were not regarded: the spirituall
offycers as Suffcaganes Archdeacons
chauncelers doccours commissaries of
fycialis deanes lawers scribes and sōme
neres were euery where despysed. The la
wes and liberties of holy churh were tro
den vndre fote. The Chrysten fayth was
Ruynowsyte decayed. Gods seruice was
laught to scorne. The spirituall iutisdicti
on/ Buctozite Honour power polycy/
lawes tyres ceremonies curses kynges/
censures and canonickall sanctions of the

chi te

The lord Cobham,
church were had in an vicer contemp^t.

So that all in a maner was come to
nought.

And the cause of this was that the heretics & isolates of Wicleves opinion, were suffered to preach abroad so boldly toge ther conuenticles vnto them, to kepe scoses in mens houses, to make bokes, compyle treatises, and wryte ballers, to teach privately in angles & corners, as in woodes, feldes, medowes, pastours, groues, and in caues of the ground. This wolde be (they sayd) a destruction to the communitie of welthe, a subuertion to the land, & an vicer decay of the kinges estate ryall, if remedy were not sought in tyme. And this was their policy to couple the kinges auctorite wych that they had done in theyr former councell of craft, & so to make it therby stronger. For they perceiued them selues very farre to weake els, to follow against their enemis þ they had so largely enter prised. Upon this complaint, the kinge at Leiches-^{Chichester} tre, immediatly called a parliament at Leiches-<sup>An oþre
practise of
theirs per
bled.</sup> tre. It might not in those daies beholden at Westminstre for þ great fauer þ þ lord Cobham had boch in London & abough the
<sup>al parlement
at Leiches-
tre.</sup>
cycle

The great processe against
syte. Yet were they deceiued. That they
doubced most lyghted therelonest vpon
them.

A byll was put in there againe by þ cōmons
Robertus against their continual wasting of
Fabianus the temporalties lyke as it had bene twise
Archon-
as. afore by procurement of the seid lord Cob
Walterus ham, both in the daies of king Richard þ
faculta. **second anno. 1365.** and also of king Henr
Fabianus schronicis. **þy the. iiiij. anno domini. 1410.** wher vpon
was growne all this malice afore specifis
ed, but this was than woxemanly defea
ted by an oþre proper practise of theyz.

A practise. They put the king in remembraunce to
claims his right in Fraunce, & graunted
hi therunto a dime with other great substi
dy of mony. Thus were Christes people
betrayed every way, & their liues bought
& sold by these most cruell thyes. For in
þ said parliament the kig made this most
blasphemouse & cruel acte to be as a law
Walterus ad for ever. That what soever they w
Martinus re þ shulde read þ scripturis in þ mother
þypal. 1.2. þa. 46. & in
ca. 46. & in synodp.
Peliodorus. they shuld forfeit lād/catel body, lif, & gos
des from theyz heyses for ever, and so be
Condemned for Heretikes to ḠD
enage

The lord Cobham.

enemies to the crowne, and most errād
baptists to the lande.

Besides this it was inacted that never
a sanctuary nor privileged grounde dith
in the Realme shulde holde them though Christ hath
lesse auer
thā thē uers.
they were styll permitted both to theues
and muttheters. And if in case they wold
not gyue ouer, or were after their pardon
relapsed, they shulde suffer death in two
maner of kindes. That is. They shulde
firſt be haged for treason against the kig, Neverthe
raut meys
and thā be burned for heresy against God; cruell.
and yet neither of both committed.

The beginning of that act is this.

Pro eo quod magnitumoxes &c. Anon af
ter was it proclaymed throughout the rea
me, and than had the Bishoppes, Preſtis
Monkes and fryers, a woylde somewhat
to theyz mindes. Soz than were many cas
te i diverse quartes, & suffred most cruel
death. And many fled out of the lande into
Germany, Bohem, Fraunce, Spai, Po:
tigale, & into the wold of Scotland, Wales, & papali. cap
yrelad, workyng ther many maruels against
their false kingdome so long to wyte. In
the Chirstmas followinge was syz Ro:
ger Acon knyght, master Johan Brow

Walden ad
Watermann
so the facie
mentum
bus. c. 300
n. 663

The great processe against

Walden ne esquire, sir Johan Beuerlay a learned
Fabianus, preacher & dyuerse other more attached
^{to maior} Polidorus for quarrelling with certeine p̄iestes, ad so
imprisoned. For all men at that tyme could
not paciently suffre theyz blasphemouse
braggis.

The complaint was made unto þ king
of them þ they had made a greate asemble
In Iaint Syles felde at London purpos-
sing the destruction of the land & the sub-
uertcyon of the comon welch. As the king
was thus infouined, he erected a banner
(saith Walden) with a croſſe therupon as
þe Pope doth comonly by his Legates
in protocol whan he pretendeth to warre agaynst the
Turke & w a great nombre of me entred
þ same felde, where as he found no such
company. Yet was the complaint iudged
true bycause the Bysshoppes had spoken
it at the informacion of ther p̄iestes. All
this hath Thomas walden in diuerte of
his wrokis, which was at þ sametyme a
Whighe or Carmeliſt e frere and the kiges
confessor, ad partly it is touched both by
Robert ſabia & by Polidorus Virgilius
i the English chronicles, but not i all poi-
tes rightly as is to be ſeane in the preface

What
Thomas
Walden
wro.

glōze.

The Lord Cobham.

afors. In the meane season sir Iohan Wi-
decastell the lord Cobham escaped out of ^{Fabianus'}
the tow^r of London in the night / and so ^{Wolodozus'}
fledde into wales where as he continued
more than .iii. yeares after.

Some myghters haue thought this es-
cape to come by the sayd sy^r Roger Acton
and other gentlemen in displeasure of the
Priesters / and that to be the chefe occasion
of their deathes / which might well be / but ^{A coiecte}
^{re of wyp} Malvern doth not so vicer it / which R^eig-
ned the same selfe time. In Januariy next
following was the afore named sy^r Ro- ^{Iohan ma-}
ger Acton / master Iohan Browne / Sy^r ^{102. livi vi.}
Iohan Beuetlay & .xxvi. more / of whō ^{ca. ix. dicta}
^{zie Eccl} the more part were gentylmen of bryt^t ium.
convic^t of heres^y by the Bishops and
condempned of treason by the temporall-
te / and accordynge to the acte / were they
hanged and charbrent in the sayd Sain^t
Gyles feld. In the same yeare also was o-
ne Iohan Clavdon a skinner and one Ry- ^{Robertus}
chard turmin a baket boch hanged & dyed ^{Fabianus}
in Smytitude by that vertuous act ^{in chrons.}
des that was done in al other quarters of
England / which was no small nomber if
it were now chroughly knownen.

¶ The

The great processe agaynſt
The latter empriſoning
and death of the lord
Cobham.

Thomas
Arundell
dyed

The lord
Cobham is
arraigned

Math. 25

Condemned is god's
true ſeſt
wanant.

In the Yeare of oure Loerde a. M.
cccc. & xv. dyed Thomas Arundell
which had bene Archbiſhop of cauſterbury moze thā. xxxiiij. yeates. to þe great
deſtruccion of Chyſten beleue. Yet dyed
not his prodiſioſe tyrannye wþth hym/
but ſucceeded with hiſ office in Henry Chiſ
cheley & in a great ſort moze of þe iſpyghē/
full ſpiritualie. For their malice was not
yet ſacked againſt the good lord Cobham.
But they conſedered with the Lord Poſ
wys (which was at that time a great gou
ueruour in wales) feeding him with lord
ly giftes & promises to accompliſh theyl
deſyze. He at the laſt ihus monid wþth
Judas, & outwardly pretending hiſ great
amitie & fauer moſt cowardlye & wzeſ
chedly roke hym and in conclusion ſo ſent
him vp to london wher he remayned
a monech or two impriſoned again in the
Towz. And after long procesſe they conſ
demned hiſ againe of heretie and treason
by force of the afore named acce: he rea
dering thākgs vnto God that he had ſo ap
pointed

The lord Cobham.

pointed him to suffre for his names sake.
And vpon the day appointed he was brought out of the tower with his armes death.
bound behynd hym hauing a very cheeresful countenaunce. Then was he layd vpon an hattie as though he had bene a moost hapnouse traitour to the crowne and so drawne forth into saint Giles felde w he re as they had set vp a newe paire of gallows. As he was come to the place of execution & was taken from the hattie he fell downe deuoughtly vpon his knees. We prayeth desyringe almighty God to forgue hym for his ennemis. Then stode he vp & beheld myes. the multitude exhorting them in most godly maner to folow the laws of God wriuen in the scriptures & in any wyse to be ware of such teachers as theyre contrary to Christ in their couersacion & living w many other speciall couels. Then was he hanged vp ther by þ middle in chayres of þro & scoldumed alyue in þ fyre þrap. Brent was sing the name of God so long as his lyf lasted. In the ende he comed his soule into þ handes of God & so deparred hens moost Chystenly his body resolued into ashes.

The great processe agaynst

What the
people &
priestes
dye.

Not the po
pessenant
but che
ape.

John. xix.
Savenn.

Savien s

John. i.
Savien.

And this was done in the yeare of our
Lord a. M.cccc. ad. xviii. which was the
sixt yere of the regne of kyng Henry the
fift. the people ther prelet he wyng great
dolour. How the priestes that tyme fared.
Not the po blaspheued ad cursed requiring the peo
pessenant ple not to praye for hym / but to iudge him
damned in hell / for that he depassed not
in the obediencie of their Pope / it were to
long to wyte. This terrible kynge of
death with galowes chaynes / and fyres as
yere not very precioule in þyres of me
that be carnall no more than did the death
of Chist whan he was hanged vp amog
thrust. The iughituse semeth to dye
(saith the wile man) in the spight of them wh
are unwis / & their ende is taken for very
destruction. Ungodly folis thinketh ther
lives very madnes / & ther passage he's wh
eat at honour. But thogh they suffre pain
before men clayth he yet is ther expetac
sion full of immortallitie. They are accou
ted for the chyldren of GOD / and haue
ther iust porcion among the sanctes. As
golde in the fornace doth GOD trye his
Childe / and vs a most pl. alaunt bzenes of
fering receiuing he them to rest.

The

The lord Cobham.

The more harde the passage be, the more gloriouse shall they aper in the latter resurrection. Not that the afflictions of Heb. xi. this lyfe are worthy of such a glory, but Roma. viii. it is Gods heauely pleasure so to reward them. Neuer are judgements & ways Isay. xlvi. 10. of men lyke unto judgements & ways Hier. xxxviii. of God, but contrary euermore, vntill they Dav. xiiii. be taught of him. In the latet tyme (saith the lord unto Daniell) shall many be chosen, proued, and purifid by syze, yet shall the vngodly lyue wickedly styll & haue no understanding that is of faith. By an angel frō heauen was Johan earnestly comandēd to wryte, that blessed are the dead which Apo. xxii. hē departeth in the lord. Right dere (saith David) in the sight of God is the death of Psalm. cxvii. his true seruautes. Thus resteth this valraunt Christen knight Sir Johan Wldecastel vnder the alter of God (which is Jesus Christ) among that godly company which in the kingdome of precience, suffred great tribulacion with the death of Apo. ii. 24. their bodies for his faifthfull word & testimony, abiding there with them, the full ylling of ther whole nombre, & the full restauration of his electes. (The whiche Apo. xx.

S y le

The Conclusion.

he graunt in effect at this tyme appoynted
which is one God almytall. Amen.

& The conclusion.

In other
cause of
his death.

Against the
clergy.

Verse in
Latyn.

Name of
monadice

Besydes the caule & rebuked afore in
the Preke concerning the dreada
full death of thy s moost Chyfren
knight syr Iohan Wodecastell the Lord
Cobham this is also rekened for one. In
þ ende of the fist boke whiche he put vp in
to the parlementhouie aganste the abus
lions of the clergye in the yere of our lord
a. M. ccc. xv. (whiche was also the .xviij.
yeare of king Richard the second) were þe
se. vi. ver ses writtyn as a breke conclusio
nary of the vniuersall contents therof.
Planguit Anglorum Gentes Crimen
Sodomorum.

Paulus fert hozum sunt Idola causa ma
losum.

Surgunt ingrati. Giezite Symone nati/
Nomine p[re]la[i] hoc defensate patati.
Qui Reges estis / populis quicunq[ue] p[re]z
estis?

Maliter his Gestis Gladios prohibet
potestis;

Though the ver ses be grosse and vns
perfylght according to the tyme than wher
in all

The conclusyon.

In all fresh lyreature was cleresye extin-
guished / yet is the sentence of them lyuers
ly and of a fresh faithfull spypice / euен in
þezeale of Meliss & phyness / so rebuke of
linne. And thus are they in the Englyshe.

Bewayle maye England / the synne of
Sodomites.

For Idolles and they / are grounde of all
their wo.

Of Symo Magus / a secte of hipocrites.
Surnamed Prelates / are vp wyth them
to go.

And to vpholde them / in all that they may
do.

You that be rulers / peculyarly selected.

How can ye suffer such mischeuēs vncor-
rected?

Whan this boke woldē not helpe towat:
By nothing
des any reformation / but was laught to
scorne of the Bisshoppes / than were these
verses copied out by dyuerse menne / and
set vpō their wyndowē / gates and dozes /
which were thā knownen for obstinate hy-
pocrices and fleshly lyuers / which made þ
prelates madde. And ihys is the great ins-
urrecyon þ Walde complaineth of vncor-
Pope Marce þ syk / & after hi Polydor

The Bering
are here
Englyssh.

The Conclusion.

The insur-^{te} rys the popes collectour, with other þas
decion
complay-^{ne} nee of. pistes moze, wherin never a ong manne
was hurt. I wolde maruell moche moze
of the doublenes of Thomas Walden be-
yng than the kings cōfessour, if I did nos
know þ vnshamefast nature of that lyeng
generation. In his first epistel vnto pope

A d Marti. Martine, and in the fyfth Preface of hys
papā.

E t i n p r e f a- fourth boke contra Wiclevistas, he sayth
r i o n e . 4 . ii . that sir Johan Oldecastell with a greate
cōtra wicle noumbrē of Heretikes conspyzed against

kyng Henry the fyfth in the first yeare of
his reigne, & that he offert him for every
monke, chanon, fryster and popish p̄iestes
head within his reame, a gold noble. And
cleane contrary vnto thys, he testifieth in
his boke called ffasciculus zizaniorum Wic-
Fasciculus cleuij, þ he was the same selfe tyme, yeare,
zizaniorum monach, weke and day, a pylonec within
Wicelijs. the towz of Londō. How well these two
writtinges agre, I report me.

L p a t s .

Johan. S.

But thus comenly are innocent men
lyed vpon among these blasphemouse bel-
lygede. But he þ is essentially true of him
self, hath promised at one time or other to
clere his true seruaūt, not by lyes & fables
but by his own pure word; no secret saith
þes

The Confusion.

He is so close, but ones shall be opened / ney wath.
ther is any thing so hidde, that shall not at Lu. xii.
the last be knowne cleerly. Thus hath sy
Johan Oldcastell a triumphaunt victory Cobham
ouerro.
duer his enemis by þ verite which he de-
fended, all contrary to the blind worldes meyn.

þpectaciō, & they haue a fowle querchō.
we, being proued manyfest murtherers/
blind beastes ypocrites ad iyers, by the sa-
me. Such a swete lord is God alwaysto
those that be his true seruauntes, blessed
be his holy name therfore. Confesse the
causes of this godlye mans deach with þ
pointes that Thomas Becket died for, &
other popish martirs besides, ad ye shall
fynd them farre different & unlyke. Tho-
mas Becket was slayne at Caunterbery Stepdenus
Langton
in vita
in his Prelates apacell, in the heade chur-
che before the hygh auer, among religi-
ouse Monkes & Prieſtes & in the hollye
me of Christmaſ, by his owne ſekig. Anv
all this is gloriouſe unto worldyudgme-
neg

Sir Johā Oldcastelli was bret Walter
Somaior
Fabianus,
in Chayns, at London in Saint Gileſ
Felde, vnder the Galones, amouge the
laye people, and vpon the prophane mor-
kyngdape, at the Byshoppes Procurerz

G in meaſ

The Conclusion.

Jesus
Christ.

Mat. 27.
John. 9.

Math. 27
John. 19.
Act. 3

Decibertus
Moscam in
vita Tho-
mas.

Luk. 14

Luke 18.
1 Pet. 5

ment. And all this is vnglorious y^e & v^ery despisable vnto those worldely eyes: what though Jesus Christ his master, as fore hym were handeled after a lyke sorte: for he was crucified at Hierusalem, wout the cite & without the holynsynagogue, acur sed out of churche, among the prophane multitude, in the middest of cheues, in þ place wher as cheues & murtherers were comonly hanged, ad not vpon the feaste ful day, but afore it, by the Bysshopes p^recuremet also. Now let vs consider þ caus ses of both ther deaths, & try them both by the manifest scriptures of the Gospels, which of thē shuld seme most to the glory of God, & which most to the glory of me. Thomas Becket died vpon his owne se king one^{ly}, for mainteyning þ wantō lys bertyes and superflououse possesyon^s of the Romysch Churche here wþin Engla nd, which are both forbidden of Christ, and also condemned by the same Scryp tures. He that forsaaketh not all that he hath, saith he, can not be my disciple.

And whan a contencion befell amonge the Apostles for the suppremacy, he sayd also vnto them. The kynges of the worlde haue the worldes dominion wþth all

The Conclusion.

pompe and riches belonging to the same.
But you shall not so.

Syr John Didecastell died at the im-
portune lute of the clergy, for calling vpon wheresoever
a Christen cefozmacion in that Romishe church of theirs, ad for manfully standig
by the taichfull testimonies of Iesu, as all
the aforesayd proesse declarereth. And this
is both allowed in the Gospell, and also
required of euery Christen beleuer.

He that confesseth me, & my worde before
men (sayth Christ) him will I confess ^{Math. 10} for ^{Mark. 8.}
myne, before my eternall fathet. And he ^{Luk. 10.}
that shall denie me & my verite, before me,
him will I also deny for myne, before my
etlasting fathet who is inheauen.

Thomas Becket in the tyme of hys
death, recommended him selfe to the patrones ^{Benedic.}
of his church (who were two gilded image ^{burgo petti.}
of saint Sauer and saint mary) and the ^{Ioannes}
cause of his church vnto saint Brins, ad ^{capgrave.}
had no more but his preestes crowne cut of ^{Stefanus}
(which is the Popes leuery marke) even ^{Langton.}
by the very shauing as his story menypo-
neth. Syr John Didecastell in the
tyme of his death recommended his soule to
David, Christ, and Steuene in other hand.

C v d

The Conclusion.

Motore
the 10th
Coppice blood

Populare
martyr
Coppice

Cap. 95.

Book 45.

Psal. 44.

Ses of God the eternall Father, and his cause to the righfull judgement of his loue Iesus Christ, with desire of mercifull forgiveness concerning his enemies, as he came a faithful Christian & had his whole body consumed in the fyre. Now pluck from youre eyes the corrupted spectacles of carnall or poppy shudgements, & do upon them þ cleare light to pe haue by þ spirite of Christ. And that faithfully done, tel me whiche of these two semeth rather to be the martir of Chyrl, and which þ þe þe martir? The wayes of God (saith Elas) are not the wayes of men. But so facre as þ heauens are aboue þ vile earth, so facre do hys iudgements excede theys. That þ semeth high and gloriouse unto men (saith Christ) is verye abheminacion afore God. By this may ye se that the þe crowne spouse or immaculate churche of Christ is not gorgiously painted gentyl woman nor gloriuous glittering maidens but al hidden ad unknowe to the world þ infidels whiche disdaieneth to seeke her in the scriptures.

No thing is precious unto them that hymeneth not unto the eye. I moost

Eps

The Conclusion.

þyt membre for Chrysostes mistyall body, who iss
is he that suffreth with the head therof. ryghe mem-
As this good sir Johan Oldecastell did, bze of
whiche was in christ examined of þþrouȝ
þe bisshops/ scorned of the priesters/diday The wyran-
ned of the Wooldre/ þll reprozed/mocked, np of bis-
hated/ reviled/ acursed and so commytted priesters
vnto the lare iudgement to be condēned
þy the vnto moest shamful & cruell death.
þea/ so extemely malicious was þ spycer=full
spiritualitē against hi/ that they wolde
not suffre his Body to be Buried in their
great cytie or holy church (which is spiriti-
tually called Sodoma & ægyptus) to mas-
ke the propheticie of saint Johans Apoca- Apo. 19
lyps truly to be verifid vpon hym/ and
to þrouȝ him Chrysostes Membre all togez-
ther. They both resolued his body into
ashes/ and also made the Kyuer to carye
them away lyke as they did also with the
bones of Johan Wicleue, least any thing De sacra
therof shuld remayne, because they wold metaliby. ca. 86. & 137
also shewe them selues lyke in tyzanny to
Hulpanus apostata that so vled the body
of holy Johā Baptist afore them. I shuld
make a comparyson betwixt thy blessed
marie of Christ Sir Johan Oldecastel
and

The Conclusion.

The popes
martyrs

and Peter of myllane with other of þ þe
þer martirs w̄ died for the popes powr,
pardons/pilgrimages/eare confession/and
other popish matters more estableshed in
þe generall coulſil of latran/but it wola
de are to moch tyme.

Johan. 19.
Peterus
Benilinus
Iohannes
sextos

Brent was
þe with
Christes
martyrs.

And as concerning the kinde of his
temptuouse death or martirdom. More
vyle was not his hanging vnder the galla
wes in an þron chapne, þā was the hagig
of his lord Iesus Christ upo þ crosse in þ
time of his death. More than was the han
ging of Peter, Andrew and philip, his ha
ly Apostles, Bishop Simeon, Doroteus
Gorgonius, Alexader, Cypodius Claus
dius, Asterius, Menon, Hermelius, Her
stor, Agricola, Julia, Zoe, the wife of His
coſtratus with many other holy martyrs
more. More odrouse was not his burnig
in the fyre, þan was the cruell burning of
Barnabas the Apostell, Polycarpus the
good Bishop of Smirna, Amancius, Aga
eon, Tiburtius, Gervilius, Simphro
nius, Sosthenes, Victor, Dioscorus, Eu
logius, fructuosus, Castus, Armilius,
fidenius hero, Pyxencus, Aphra, Hyp
aria, Apolonia, Anassia and many hon
ðre ihes

The conclusion.

Brethren more. Whan this strong witness psal. 26.
of the lord was amōg þe fat bulles of Batā Amos. ¶
and moost cruelly assaulted of thē he was
thoroughly ascertained in his conscience for
that confyct of faych to taste his eternall Iohan. 12.
goodnesse in the Lasting Lande of the ly- psal. 26.
uing.

¶ Yea soche tyme as he was reprooued of
his ennemis and forlaken of his friends psal. 36.
in maner of a broken vessel he toke a strōg
stomacke vnto him as dyd the myghte ma-
chabees and thought thus in his minde. 8. Mach. 9.
That though thoſe vngratiousse tyraun-
tes shuld put him vnto death yet wolde
the eternall king (which is both resurrec- iohān. 11.
tion and lyfe) raise him vp again in the re- iohān. 5.
ſurrection of lyfe everlasting amōg them Apo. 20
that hath dyed for his pure lawes. Alread-
dy hath he rayſed his fame (which lay lōg
dead) by the lyuing ſpirite of his Gospell
for that he was a minister therof. Which The. Eng.
is a moost evident token that he wyll he- pell v-
teafter wiþ his other miſticall membres ſaintes
rayſe him vp in perfiȝt gloþy. Whan the
Gospell laye dead gloþous thomas Be- Becker
ter was a ſaint and Iohan Didecastell
a forgotten heretike. But nowe that the
lygh

The Conclusion.

Iyght therof shyneth: we are syke to see in
The gospel facce other wise. for p̄sud becket hath al
canoniseth ready hidden his face and peoþe Oldeset
Cobham. stell beginneth now to appeare very no[n]e
ble. Not all vñrightly did saint Augustin
speake it ad other olde doctours besides, þ
many were worshipped here in earth for
Saints, whose wretched soules are gres
uously cruciate in hell.

Such time as our moost worthy sou[n]d
urain kynge Henry the viii. now lyuing,
after the moost Godly example of Kynge
¶. xxxviii Josyag visited the temples of his reame,
he perseuyed the Sinneful shypne of this
Becket to be vnto his people a moost per
nicious eutl, and therfoze in the word of
the lord he verely among other destroyed
priestes ^{Castrated bþo} hominable shynes bþt those Idolatrous
þrendmet se pþpistes which were (and are yet) they
cheke maintiners, he had fulfilled þ god
ly history throughout. But þ which was
not than perfourmed in hope of their ame
dement, may by chaunce lyght vpon the
hereafter whan no Gentell warning will
seme to be regarded. I dout not at all but
þis most noble discretio perceyued inþþy

The Conclusion.

more in that wicked generation of the poe: They daſſ
poe noſtſhing vp, which alwayes hath ſet in a
maintained (as yet deſt) ſuch manifeſt riſ-
ours, than he euer in his life yet veteſed.

The eternal facher reward his grace for
that cleare lyght of hel he behynd we poore conſerue
creatures haue received at his only hande his graſſ
vnder God, though it be not all without p
greuouſe puniſhement oſ our bodies. By
the proceſſe which we haue alſo here vteſ-
ted of Sir Iohan Widescaſtel, ye may cui-
dently ſee, that great is the treaſure which
the Lord hath laſd vp for the behoue of Pſal. 30
Eccle. 1
Sapi. 51
them that hath truſted in hym.

Wherwith now hi maketh diſme, the lyng
lyppes of thiſn that dyſdaynouſly repro-
ted the rightuous, to ſhe honour and p̄zai-
ſe of hiſ mooſt gloriouſ name.

Amen.

Thus endeth the brefe Chronicle con-
cerning the examination and death of the
biened mattir of Chyſt, ſir Iohan Wides-
caſtel, the lord Cobham, not canonised of
the pope, but in the precieouſe bloude
of hiſ lord Jelus Chyſt. Collec-
ted by Iohan Dale,

Finis.

The prophecies of Joachim.

I Abbas.

Jff the latier Dapes shall appeare a
lawn of yberte. The golpell of the
kingdome of Christ shall be taught
and the churche shall be purged as wheate
is from chaffe and tares.

Moze electi shal me than be learned.
The kingdome of the fleshe shall be dons
away, and these thyngs shall be fulfylled
towarde the ende of the world.

The holyghost shall moze perfyghilic
exercise his dominion in conuerting peo-
ples by the Preachers of the latier tyne,
than by the Apostles.

The church of Rome is the fleshly syna-
goge of Sathan.

The church of Rome shall be destroied
in the thrid state as the Synagoge of the
Jewes was destroied in the second state
and a spirituall churche shall from thens
forth succede to the ende of the world.

The departing of the Grekis from the
churche of Rome was Godly. For it was
ordeyned of God and wrought by the ho-
lyghost.


Ex corde patris Guidonis
Perpetuanu de heresibus.

